

Volume VII.]

[Number 3.

MANUAL

OF THE

METHODIST EPISCOPAL CHURCH:

A QUARTERLY MAGAZINE

OF

Information Concerning the Benevolent and Publishing Interests
of the Church, namely:

THE MISSIONARY SOCIETY; THE SUNDAY-SCHOOL UNION; THE TRACT
SOCIETY; THE BOARD OF CHURCH EXTENSION; THE
FREEDMEN'S AID SOCIETY; THE BOARD
OF EDUCATION; AND THE
BOOK CONCERN.

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THAT MUCH NEEDED BOOK,

Laws and Forms for Churches and Other Religious Societies, etc.,

By A. J. KYNETT, D.D., LL.D.,

Assisted by W. W. COTTON, Esq., a member of the New York Bar,

is an octavo volume of 578 pages bound in law calf in the best style of Phillips & Hunt, 805 Broadway, New York, who publish it for the author. Among the notices of the book are the following:

The Philadelphia Methodist Says :

For a number of years Dr. Kynett, in the administration of the affairs of the Board of Church Extension, has had his attention called to the diversity of the laws in the different States and Territories in relation to our charitable and benevolent institutions, and particularly the incorporation and control of our churches and their property. And feeling the need of a compendium of these several laws, and of forms of deeds and charters for churches in the different States, he obtained the assistance of W. W. Cotton, Esq., a member of the New York Bar, and with great pains and labor secured such a compilation of laws and forms as he believed to be needed. The result of the labors of the doctor and his assistant, introduced by an elaborate dissertation on *The American Social Structure, Civil and Religious*, has just been sent out from the press of Phillips & Hunt, New York, in the form of a volume of 578 pages, bound in law calf. The book will be found invaluable to every one having to do with church property, and should be in the hands of every board of trustees, as well as in every public library.

Zion's Herald Says :

We had the pleasure of examining, some weeks since, the introductory pages of a very important and valuable work just brought to completion by Dr. A. J. Kynett, of the Methodist Board of Church Extension. It is entitled *Laws and Forms Relating to Churches and Other Religious Societies*. The introduction is an admirable treatise upon the nature of the Federal Government, the relation to it of the Christian faith and its relation to the existing ecclesiastical bodies and religious societies within its jurisdiction. This portion of the work (60 pages) might well be published in a separate form, and would be a most profitable text-book for the Chautauqua People's University. It is comprehensive, clearly expressed, and well illustrated by reference to historical facts and records. The body of the volume—a handsome octavo bound in law calf, of 518 pages—is a carefully prepared summary of the laws and decisions of the several States relating to the duties, rights and liabilities of trustees, the immunities of ecclesiastical and charitable institutions, the forms and laws of conveyance—in short, every thing that it is necessary to know in reference to the safe and permanent holding of church and charitable property. As the laws in different States vary, it was no small work to secure and codify all the statutes. Dr. Kynett associated with himself William W. Cotton, Esq., an intelligent and experienced member of the New York bar. The volume may be confidently relied upon as a correct interpretation of the existing laws relating to ecclesiastical and religious properties throughout the country. The work has been handsomely published for the author by the Book Concern and is sold only by subscription. Information in reference to it can be obtained by addressing Dr. Kynett, in Philadelphia. This work is not denominational, and will be of equal value to all our religious bodies. We congratulate the Doctor upon so suc-

cessful a consummation of a difficult and exacting undertaking, and the churches upon having so authoritative a volume for consultation in organizing new ecclesiastical and benevolent enterprises.

The Christian Intelligencer Says :

This is a compilation of the laws of all the States and Territories relating to religious corporations. The main object of the work has been to furnish the statute laws of the several States on this subject. Chapters I. to XLVII. contain such laws, followed in each State by a brief summary of the law governing the execution of deeds and mortgages, and the nature and extent of the liens of judgments and mechanics' liens. The judicial construction, if any, of the statutes has been given in notes to the sections construed. Chapters XLVIII. and XLIX. contain notes of decisions, relating to the nature of church organizations, the extent of judicial control over ecclesiastical bodies, the law of charitable uses, the powers of trustees and the effect of church divisions upon property rights of members. The Appendix contains forms for the incorporation of religious societies, deeds, acknowledgments, etc. As the laws of the different States vary greatly, conformity to the laws of one may be a violation of law in another, and, as all of these laws are not always easy of access, even to lawyers, Dr. Kynett has rendered valuable service not only to those out of the profession, but to lawyers themselves.

The Baltimore Methodist Says :

With the specific object the author had in view we consider the present volume among the most important that have been issued by our press in New York. The title given in full conveys an accurate statement of the subjects which the distinguished author so ably treats. That there was a pressing necessity for just such a work there can be no doubt. In the preface the author says : " Great variety exists in the statutes of the different States and Territories. Conformity to the laws of one State may be violation of law in another ; and forms of organization and of title deeds which would protect the rights of the local church and of the denomination in one State would utterly fail to do so in another." All parties concerned in these matters should seriously consider this well-established point and secure the very best information that can be had on the subject. This volume gives that information. We have no doubt that it will become the *text-book* on the subjects in question within the various religious denominations. The book itself is its own best interpreter. We heartily commend it to all parties concerned. The " get-up " of the work is a credit to the publishers, as the contents are to the author and his assistant.

Among the private commendations given by those who have bought the book are these :

An Iowa Pastor Says :

It ought at least to be in the hands of every preacher. In dealing with church property, whether church or parsonage, the money invested in the book is worth ten times—and might easily prove worth a hundred times its cost.

An Ex-Presiding Elder in Pennsylvania Says :

Your law-book is invaluable, and the pastor or presiding elder who continues without it is robbing the Church of counsel it should have in all its borders. I would pay four times its cost, if need be, to get it. If I had possessed it when presiding elder it would have saved me weary research and labor *and money*.

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Address **A. J. KYNETT, D.D., LL.D., 1026 Arch St., Philadelphia, Pa.**

MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

JULY, 1887.

SEED-THOUGHTS.

WHENCE COME THE FORESTS?—From seeds wafted upon the winds, or carried in the beaks of birds, or otherwise as nature has provided. No matter how; we have their beauty and grandeur and the endless uses to which their products are applied. Every body is blessed by them. The cradle in which we are rocked in infancy, the floor on which we play in childhood, the roof which shelters us, the table from which we eat our daily bread, the ships in which we sail the seas, and the cars that carry us over the continents, the staff on which we lean in old age—aye, and the coffin, the last resting-place of earth, all come from the forests. But who thinks of the seeds from which they grew? Even so we rejoice in the arts and sciences, in useful inventions, in the appliances and productions of manifold industries, in the varied institutions and sweet charities of Christian civilization. But who thinks of the thoughts and the prayers and the outreaching anxieties of which they were born, or of the Great First Cause of all?

BENEVOLENCE is the spring of creative energy. Why did God make the worlds if not to make *others* happy? I know that the “four and twenty elders” seen and heard by John in his wonderful vision united before the throne in “Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created;” but they did this in that full fruition of joy immortal for which he had created them. It is impossible for us to imagine that our God could take pleasure in creating any being incapable of happiness, **or in making any miserable,**

or in any thing *selfish*. A selfish God could not "receive glory and honor and power." Good men could not, and bad men would not worship him. It is his great love, his infinite benevolence, the tides of which sweep through all space and time, and from which creation and redemption and salvation alike spring, which make him the supreme object of worship in earth and heaven.

NOBLE LIVES NEVER END.—Consciousness continues when sensations have ceased, and memory spans the dark river which,

"like a narrow sea, divides
That heavenly land from ours."

The moral forces which a life releases move on forever. Our Elijahs ascend, but our Elishas, following close in their footsteps, catch their falling mantles, and even those who "view afar off" feel a presence greater than the prophets.

DAVID PRESTON has ascended, and in heaven above sings "Home at Last;" but the manifold ways in which his sterling integrity and Christian enthusiasm manifested themselves through a long life will cause all Michigan to enjoy a higher civilization through the coming years because of his citizenship in that State. The rum power must go down there, ere long, for the waves of righteous judgment, which his life helped to set in motion, beat heavily against it.

OLIVER HOYT has entered the higher companionships for which his pure, noble, manly character so eminently fitted him; but his wide-extended and generous benefactions have made stronger permanent institutions, near and afar off, which will never cease to bless mankind, and the richer legacy of his example of a truly consecrated life will be an inspiration to thousands.

WASHINGTON C. DE PAUW, never "slothful in business," always "fervent in spirit, serving the Lord," has also "served his generation" and all the generations to come by his varied activities in spiritual and temporal things. His speech and practice exemplified entire consecration. Devoted to his family, his fellows and his God, he now rests from his labors,

and his works do follow him. The monuments he has builded on earth will not permit his name to be forgotten here, while the fire-tried gold he gathered by faith will make him rich in imperishable treasures.

It is not often that three such protracted lives are so well filled with blessings for others, while united as personal friends in the higher fellowships of the same Church, and then in such quick succession ascending to greet each other and the saints of all ages in the city of God.

INTELLIGENT GIVING.—The householder who was preparing to celebrate the passover feast was directed to select and set apart the lamb on the tenth day of Abib. It was not to be killed, however, till the fourteenth of Abib. This forethought was necessary to avoid any possible failure to secure a proper animal of the first quality, to serve both as a sacrifice and a pledge of fellowship.

It is our impression that very few of those who make an offering of fellowship for Christ's kingdom plan for it even one day in advance. They go to church, and when the plate is passed they put in whatever piece of nickel or silver happens to be in their pockets. They have no serious idea of sacrifice or fellowship in the offering. It is all a hap-hazard act which gives them no concern.

In order to give intelligently only two things are necessary: intelligence and a desire to give. One would suppose that the latter might be assumed as possessed by every Christian soul, so that it would be only intelligence that needed to be considered. But this is hardly the case.

After all, it is true that the chief reason for a lack of intelligence in giving is the fact that people do not care to give; and, not caring to give, they have no care to give intelligently. Before one can give intelligently he must have a converted pocket-book. He must have consecrated his property to the Lord. He must thus desire to give.

It is remarkable, when we think how clear the Bible is as to the essence of religion, how distinctly it defines the sum of all duty and how supreme it enthrones love, that the ideas of so many people are so utterly misty as to what it is to be con-

verted. They do not understand that to enter upon a religious life is to give up selfishness for benevolence ; not simply to cease to do evil, but to begin to do good. Intelligence about giving might as well begin with intelligence about what religion is ; that religion means giving ; that Christ gave himself intelligently—"For this cause came I unto this hour"—and that he bids us give all that we have and are, in an utter consecration to the cause of God and for the welfare of the world. A man that does not have an earnest, intelligent desire, not simply to be miscellaneously good, nor to be somehow one of God's people, but to make all he is tell for the evangelization of the world, the removal of its sin and suffering, and the advancement of comfort, enlightenment and goodness, that man may be a Christian, but he is not an intelligent Christian. He may give, but he will give ignorantly because he does not intelligently want to give.

This we fully believe is the most important half of the subject which we have put at the head of this article. If this kind of intelligent consecration were made we believe that intelligent giving would generally follow as a matter of course. Wishing to give, a man's heart and intelligence would be in it, and he would not fail to give with as much intelligence as he applies to his ordinary business.—*The Independent.*

GROWTH OF AMERICAN CHURCHES.—Four years ago, says *The Independent*, we presented statistics showing that our churches, not including several denominational fragments, independent congregations, the Jews, or the Mormons, had 115,610 churches, 81,717 ministers, and 17,267,178 members. The totals for the same bodies are now 132,435 churches, 91,911 ministers, and 19,018,977 members. The gains of the four years are magnificent. The net increase of members is 1,631,799. That is, the churches have in this period not only received enough new members to make good their losses by death, discipline, and otherwise, but to increase the number of professing members by over sixteen hundred thousand. This allows, as will be noticed, only a comparatively slight gain to the Roman Catholic Church. Sixteen hundred thousand increase in four years is at the rate of 407,949 a year, or 1,117

every day in the year, or 46 every hour in the day. Is not this a grand demonstration of the propagating power of Christianity?

The increase in churches has been 15,325. This means a gain of 3,831 every year, and more than ten every day. And every new society means a new building, a new building means an investment of money, and such investments mean faith in the present and future of Christianity. The increase of ministers is 9,694, which is about twelve per cent., and is at the rate of $6\frac{1}{2}$ a day, or 2,423 a year. This, too, is an indication that the alleged decay of faith is purely imaginary.

More than 132,000 churches, almost 92,000 ministers, and over 19,000,000 members in a population of less than sixty millions! What a mighty force in the education, civilization and elevation of our country! Inspired and guided by the Spirit of God, united in bonds of Christian fellowship, this mighty force must be irresistible.

THE CHURCHES OF THE UNITED STATES.

The Independent has rendered a most important service by collecting and publishing in condensed form, in its issue of May 19, the latest statistics of the churches of this country. The readers of the MANUAL will be glad to find the article here, where it can be conveniently preserved and carefully studied.

Four years ago we gave a condensed statistical exhibit of the Church of Christ in the United States. We now present a more detailed exhibit. The figures are from official sources as far as possible:

ADVENTISTS.

	Churches.	Ministers.	Communicants.
Adventists	91	107	11,100
Second Adventists.....	583	501	63,500
Seventh-Day Adventists.....	798	213	23,111
Total.....	1,472	821	97,711

This is the classification of the *Adventist Handbook*. The figures for the Seventh-Day body are official and recent. The Adventists are divided into at least five bodies or companies: 1, Second Advent Christians, who believe in the resurrection and everlasting destruction of the wicked dead; 2, Evangelical Adventists, who hold the orthodox view respecting future punishment; 3, Seventh-Day Adventists, who observe the seventh

day as the Sabbath; 4, Life and Advent Union, a distinctive tenet of whose belief is the non-resurrection of the wicked dead; 5, Age-to-Come Adventists, who look for the restoration of the Jews to the Holy Land. In polity these branches, excepting the Seventh-Day, which lodges ecclesiastical power in its annual and general conferences, are Congregational.

BAPTISTS.

	Chs.	Min.	Com.
Regular.....	30,522	19,377	2,732,570
Anti-Missions.....	900	400	40,000
Free.....	1,542	1,291	82,323
Other Free.....	650	600	34,144
Disciples of Christ.....	4,536	2,712	582,800
Christians, North.....	1,662	1,327	132,000
“ South.....	75	35	18,000
Church of God.....	500	450	45,000
Seventh-Day Baptists.....	94	103	8,720
Dunkards.....	350	1,578	60,000
Six Principle.....	16	16	1,450
Total.....	40,847	27,889	3,727,007

The Baptists form a very large family. The largest body, called Regular or Particular Baptists, are generally Calvinistic in doctrine, practice close communion, and, in common with most other Baptists, are congregational in polity, and reject infant baptism. The Free Baptists are Arminian in doctrine and open communion in practice. The Disciples of Christ, who are also called Christians and “Campbellites,” baptize by immersion for the remission of sins, observe the communion every Sabbath, and accept no standard of doctrine save the Bible. The Christians, often confounded with the Disciples of Christ, exist in two branches, Northern and Southern. They are considerably older than the Disciples. They baptize by immersion almost universally, and take the Bible as their only standard of doctrine. Excepting the Southern branch they are generally Arians, hold the moral influence view of the Atonement and reject Calvinistic tenets. The Church of God, founded by Elder Winebrenner, a minister of the Reformed (German) Church, is a German organization, Presbyterian in polity, rejecting human creeds, holding that churches should consist of immersed believers, that the Lord’s Supper should be received in a sitting posture and in the evening, and that feet washing is obligatory. The Tunkers, or German Baptists, originated in Germany in 1706. They hold to trine immersion, close communion, and enforce on their members non-conformity to the world in matters of dress and conduct, and exist in several separate bodies. The Anti-Mission Baptists are Regular Baptists save in their opposition to missions, Sunday-schools and similar church enterprises.

CHRISTIAN UNION CHURCHES.

	Chs.	Min.	Com.
Christian Union Churches....	1,500	500	120,000

These figures are from Elder H. J. Duckworth, editor of the *Christian Witness*, organ of the denomination. This body arose in the West a quarter of a century ago. It holds to the oneness of the Church, of which Christ is the only head, and the Scriptures the only rule of faith and practice. It protests strongly against S  ctarianism. It might with propriety, perhaps, be classed as a Baptist body, as baptism by immersion is practiced.

CONGREGATIONALISTS.

	Chs.	Min.	Com.
Congregationalists.....	4,277	4,090	436,379

The Congregationalists have been represented in this country since 1620. Their name is taken from their polity, which vests all ecclesiastical power in the congregation. In doctrine, according to the declaration of the Oberlin National Council, their interpretation of the Holy Scriptures is in "substantial accordance with the great doctrines of the Christian faith, commonly called Evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils." This, it is claimed, gives to Arminians equal standing in the denomination with Calvinists.

FRIENDS.

	Chs.	Min.	Com.
Orthodox.....	600	500	70,000
Non-affiliating Orthodox, including Phila. and Wilburite bodies	100	...	12,000
"Hicksite".....	23,000
Total.....	700	500	105,000

These figures are furnished by Mr. D. B. Updegraff, of Mount Pleasant, Ohio. Orthodox Friends hold to the inspiration and sufficiency of the Scriptures, to immediate revelation by the Holy Spirit to the heart of the individual, and that the only baptism essential to salvation is the "washing of regeneration and the renewing of the Holy Ghost." The Lord's Supper is not to be observed by the use of the visible elements, and no one should exercise the ministry without being moved thereto by the Holy Spirit. There is much discussion at present concerning the ordinances. The "Hicksite" Friends (as they are usually called) date from 1827. They are regarded as Unitarian in doctrine, and hold that all church organizations are purely human, and should not claim to speak by God's authority. They reject the idea of exercising discipline over individuals or societies.

GERMAN EVANGELICAL CHURCH.

	Chs.	Min.	Com.
German Evangelical Church..	675	560	125,000

This body occupies the same position theologically as the United Evangelical or State Church of Prussia, which was formed by the union of Lutheran and Reformed bodies.

LUTHERANS.

	Chs.	Min.	Com.
General Synod.....	1,449	910	138,988
United Synod South.....	360	180	29,683
General Council.....	1,835	993	258,408
Synodical Conference.....	2,006	1,094	297,631
Independent Synods.....(13)	1,923	813	206,120
Total.....	7,573	3,990	930,830

Lutherans accept as their doctrinal symbols the Augsburg Confession, the Larger and Smaller Catechisms, the Schmalkald Articles and the Book of Concord. They are divided into four general bodies and into independent synods. These divisions have been caused chiefly by confessional differences. The Synodical Conference is most rigidly confessional. The General Council is moderately so. The General Synod and United Synod of the South, while accepting the Lutheran Standards, are yet disposed to look with favor on other denominations, and to approve such organizations as the Evangelical Alliance, the American Bible and Tract Societies, and other unsectarian evangelical work.

MENNONITES.

	Chs.	Min.	Com.
All branches.....	550	500	100,000

These figures are estimates. Mennonites baptize "penitent believers" by pouring or sprinkling, practice close communion, observe feet washing, refuse to take judicial oaths, are non-residents, and use the ban against unworthy members. Their bishops, elders or ministers, and deacons, are chosen by lot. In this country they are divided into several bodies, such as the Old or Orthodox, the largest of the branches, the Reformed, a small organization, the Amish, who are distinguished chiefly by peculiarity of dress, the New, and the Evangelical United. The chief causes of division have been dress and other questions of discipline and the use of the ban.

METHODISTS.

	Chs.	Min.	Com.
Methodist Episcopal.....	20,263	14,075	1,990,377
Methodist Episcopal, South..	10,951	4,434	1,056,028
African Methodist Episcopal.	2,800	2,600	500,000
African Methodist Epis. Zion	2,200*	2,000	314,000
United Brethren.....	4,332	1,378	185,103
Colored Methodist Episcopal.	2,016	1,729	165,000
Methodist Protestant.....	1,799	1,238	133,514
Evangelical Association.....	1,808	1,069	132,508
American Wesleyan.....	495	179	17,727
Congregational Methodists...	70	225	13,750
Free Methodists.....	358	373	12,314
Independent Methodists.....	35	30	5,000
Primitive Methodists.....	125	50	3,837
Union American Methodist Episcopal (colored).....	50	112	3,500
Total.....	47,302	29,493	4,532,658

*Estimated.

The first societies of Methodists in America were organized about 1766 in Baltimore and in New York. The numerous branches which have sprung from this beginning vary in polity, some being Episcopal, some Presbyterian, and some Congregational and Independent; but all agree substantially in doctrine and usage. All are distinctively Arminian. Slavery was responsible for the division of the Methodist Episcopal Church in 1844, for the secession of the American Wesleyan Connection in 1843 from the former body, and for the division of the Methodist Protestant Church, now re-united. The Methodist Protestant secession was the first considerable one. It began in 1830, and was largely due to unsatisfied demands for changes in polity. The African Methodist Episcopal and the African Methodist Episcopal Zion Churches are the result of secessions of colored men from the Methodist Episcopal Church nearly a century ago. The Colored Methodist Episcopal Church was organized by the Methodist Episcopal Church, South, in 1870. The Evangelical Association and the United Brethren in Christ are of German origin, and are about as old as the present century; but they are Methodistic, having an itinerancy and other Methodist peculiarities.

MORAVIANS.

	Chs.	Min.	Com.
Moravians,.....	83	64	10,686

The official name of this body is *Unitus Fratrum*. Ecclesiastically the American is one of three provinces, the German and the British being the other two. The Moravians have bishops, whose functions are spiritual, not ecclesiastical. They make Christ the center of theology. The American province consists of two districts, the Northern and Southern.

PRESBYTERIANS.

	Chs.	Min.	Com.
Presbyterian, Northern.....	6,281	5,546	661,809
" Southern.....	2,198	1,085	143,743
" Cumberland....	2,546	1,547	138,564
" (Col'd).	500	200	13,000
" United	881	736	91,086
" Ref. (Synod)...	121	115	10,856
Welsh Calvinistic.....	175	84	9,563
Ass. Ref. Synod South.....	112	84	7,015
Ref. (General Synod).....	54	32	6,800
Total	12,868	9,429	1,082,436

The Presbyterians observed in 1884 the bi-centenary of the founding of the first Presbyterian church in the United States by the Rev. Francis Mackenzie. The divisions have been caused chiefly by doctrinal differences. Some of the bodies represent divisions in Scotland. All accept the Westminster Confession of Faith save the Cumberland Church, which was organized near the beginning of the present century in the Cumberland Valley. It takes a theological position between Calvinism and Arminianism.

EPISCOPALIANS.

	Chs.	Min.	Com.
Protestant Episcopal.....	*4,434	3,745	418,531
Reformed ".....	90	120	12,000
Total	4,524	3,865	430,531

The Protestant Episcopal Church is the outcome of the planting of Anglican churches by English colonists in this country. After the Revolutionary War these churches became independent of the Church of England and organized the Protestant Episcopal Church, which retains the Prayer-Book, the XXXIX Articles of the English Church, slightly changed, and is in close communion with that body. In 1873 Assistant Bishop Cummins, of Kentucky, with a number of other clergymen and laymen, organized the Reformed Episcopal Church, which accepts in substance the XXXIX Articles, adheres to Episcopacy, though not as of divine right, retains a liturgy, but denies that it is imperative, and rejects certain "erroneous doctrines," among which is baptismal regeneration and the Real Presence.

REFORMED.

	Chs.	Min.	Com.
Reformed (German)	1,468	788	176,937
" (Dutch)	536	554	83,037
Total	2,004	1,342	295,974

The Reformed Church in America and the Reformed Church in the United States are better known as the Reformed (Dutch) Church and the Reformed (German) Church respectively. The Dutch Church began its history in this country with the Dutch immigration to this country early in the seventeenth century; the German not until a much later period. There is only a shade of difference between the two bodies doctrinally. The symbols of the Dutch Church are the Confession of Faith and the Canons of the Synod of Dordrecht, also the Heidelberg Catechism, which is the only symbol of the German Church.

ROMAN CATHOLICS.

	Chs.	Priests.	Pop.
Roman Catholic	†6,910	7,658	†7,000,000

The services of the Church of Rome were the earliest Christian worship held on this continent. The Fathers were diligent missionaries among the Indians from a very early date, and ministered among Catholic colonists; but there was no Catholic bishop until after the Revolutionary War. This Church has grown enormously by immigration.

MISCELLANEOUS.

	Chs.	Min.	Com.
Universalists	695	673	35,550
New Jerusalem.....	90	78	5,015
Unitarians	365	459	\$20,000
Total	1,150	1,210	60,565

* Including 1,618 missions.

† Not including 3,281 chapels and stations.

‡ Free estimate. *Catholic Directory* has discontinued estimates of population. § Estimated.

There are Christadelphians, Plymouth Brethren and other small bodies, and a number of independent congregations not included under this head.

GENERAL SUMMARY BY FAMILIES.

	1883			1887		
	Chs.	Min.	Com.	Chs.	Min.	Com.
Adventists.....	1,344	775	91,796	1,472	821	91,711
Baptists.....	37,156	26,545	3,336,553	40,847	27,889	3,727,207
Christian Union	1,500	500	120,000
Congregationalists..	3,936	3,723	387,619	4,277	4,090	436,379
Friends.....	392	200	96,000	700	500	105,000
German Evang'l Ch.	550	430	80,000	675	560	125,000
Lutherans.....	6,130	3,429	785,987	7,573	3,990	930,830
Mennonites.....	500	450	80,000	550	500	100,000
Methodists.....	41,271	24,485	3,943,875	47,302	29,493	4,532,658
Moravians.....	84	70	9,928	83	64	10,686
New Jerusalem.....	87	92	3,994	80	78	5,015
Presbyterians.....	11,783	8,834	966,437	12,868	9,429	1,082,436
Episcopalians.....	3,109	3,654	351,699	4,524	3,865	430,531
Reformed.....	1,942	1,320	243,825	2,004	1,342	259,974
Roman Catholics...	6,241	6,546	6,832,954	6,910	7,658	7,000,000
Unitarians.....	362	434	20,000	365	459	20,000
Universalists.....	719	713	36,238	695	673	35,550
Grand Total...	115,610	81,717	17,267,178	132,435	91,911	19,018,977

NET GAINS IN FOUR YEARS.

	Chs.	Min.	Com.
Total gains.....	15,325	9,694	1,618,799
1. Methodists.....	5,581	5,008	588,783
2. Baptists.....	3,691	1,344	390,654
3. Lutherans.....	1,443	561	144,843
4. Presbyterians.....	1,085	595	115,999
5. Episcopalians.....	1,415	201	78,832
6. Congregationalists.....	341	367	48,760

STANDING ACCORDING TO NUMBERS.

	Chs.	Min.	Com.
1. Methodists.....	47,302	29,493	4,532,658
2. Roman Catholics*.....	6,910	7,658	4,000,000
3. Baptists.....	40,854	27,889	3,727,020
4. Presbyterians.....	12,868	9,429	1,082,436
5. Lutherans.....	7,573	3,990	930,830
6. Congregationalists.....	4,277	4,090	436,379
7. Episcopalians.....	4,524	3,865	430,531

ACCORDING TO POLITY.

We do not claim that the following classification is perfect. It is difficult to know where to place the Lutherans, who claim to be Congregational in polity; but they give to synod a function which pure Congregationalism does not permit.

* We estimate the number of Catholic communicants on the basis of 7,000,000 Catholic population, using the ratio which Lutheran statistics have established between souls and communicants in the Synodical Conference—namely, 1. 77.

Episcopal.	Chs.	Min.	Com.
Methodists.....	44,220	27,393	4,346,516
Roman Catholics.....	6,910	7,658	4,000,000
Episcopalians.....	4,524	3,865	430,531
Moravians.....	83	64	10,686

Total Episcopal.....	55,737	38,985	8,787,733
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Congregational.	Chs.	Min.	Com.
Adventists.....	1,472	821	97,711
Baptists.....	40,347	27,439	3,682,007
Christian Union.....	1,500	500	120,000
Congregationalists.....	4,277	4,090	436,379
Friends.....	700	500	105,000
Methodists.....	105	255	18,750
Miscellaneous.....	1,150	1,210	60,565

Total Congregational.....	49,551	34,915	4,520,412
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Presbyterian.	Chs.	Min.	Com.
Presbyterians.....	12,868	9,420	1,082,436
Lutherans.....	7,573	3,990	930,830
Reformed.....	2,004	1,342	259,974
Methodists.....	2,777	1,840	167,392
German Evangelical.....	675	560	125,000
Mennonites.....	500	500	80,000
Church of God....	500	450	45,000

Total Presbyterian.....	26,947	18,111	2,710,632
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AS TO MEMBERS.

Episcopal polity.....	8,787,733
Congregational polity.....	4,520,412
Presbyterian ".....	2,710,632

AS TO MINISTERS.

Episcopal polity.....	38,985
Congregational polity.....	34,915
Presbyterian ".....	18,111

AS TO CHURCHES.

Episcopal polity.....	55,727
Congregational polity.....	49,551
Presbyterian ".....	26,974

THE VISIONS OF ISAIAH are being fulfilled: "Of the increase of his government and peace there shall be no end," and ere long the shout which greeted the ears of the exiled dreamer of Patmos will fall on every ear: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

PRESENT OPPORTUNITY AND RESPONSIBILITY OF THE AMERICAN CHURCH.

BY REV. WILLIAM W. EVANS, D.D.

[Substance of an Address delivered at the Central Pennsylvania Conference, 1887.]

"God was manifest in the flesh" to attract the thought, relieve the conscience, comfort the heart and regenerate the spiritual nature of man ; to supply holy motives, soften life's ills and cure earth's woes ; and God has so thought on man as to bring his spirit of grace and life so perfectly within the compass of human consciousness and experience as to destroy the rule and remove from his being the blighting, withering presence of sin. Whether the common faith or not, from our stand-point of thought the product of all enlightened and broadly-intelligent credence in Christianity is the discernment therein of a divinely-ordained agency by which the whole human race is to be elevated to purity and so to highest well-being.

"The field is the world." Here the good seed is to be sown, the plant fostered and the harvest gathered. This globe becomes the scene in which highest glory to God is to be given, and the great victory for holiness and humanity's happiness over sin and human misery is to be won.

A vital Christian experience, with its natural impulse of love for God and man to inspire motives, holy conduct, embodying truth in substantial and discernible form, and a sanctified propaganda involving combination and concentration of effort, are the manifest instrumentalities the Holy Spirit has adopted, now appropriates, and will ever use to accomplish this moral recovery of our race.

In the matter in thought the emphasis must necessarily be on that combination of individual experience and life that has expression in the work of the organized Church as such. But this exposes to generalization, and in all questions of morals and religion this is weakness. Obligation can attach to individuals only. Accountability must be a personal realization. I heartily wish that all I may say of responsibility as attaching to the body of Christ could be accepted as addressed to individual Christian men.

From Eden to Christianity's Pentecost, from the call of Abram to the landing of the Pilgrim Fathers, God has been pleased to recognize organization in family, in society, in national life and in ecclesiastical association as his chosen agency for the consummation of his purposes concerning the human race. As by the crystallization of elementary substance the perfection of beauty and hardness in the diamond is developed, so by a gathering of disseminated influence and power God concentrates for effectiveness individual endowments of nature and grace.

In the family are restrictions, in society an unwritten code, in the State statute law, and in the Church ordinances and machinery. All involve restraint, submission, devotion and effort. In our consciousness of moral independence these are all modified blessings; and yet their legitimate developments are pure affection, nobility of manhood, conservation of self-interest and our highest good.

As we cannot understand human history nor solve one book of prophecy without a recognition of the divine hand in human affairs, neither can we eliminate from our thought and co-operation the organized Christian Church as the greatest of all divine agencies for uplifting and saving humanity. Hence the extension of such organization, involving the preaching of the Word, the discipline of the godly company, the fellowship of believers and the establishment of enlarged agencies, becomes a simple obligation which is quickly attested by all spiritual discernment. Heavy as may be to the individual the burden of ecclesiasticism, until the knowledge of the Lord, the saving realization of the grace of Jesus Christ, possesses the race, the established missionary, educational and church extension agencies must exist and be worked to their maximum of efficiency. There can be no lessening of effort until the day dawns wherein shall be no error to be overthrown, no sorrow to be relieved and no soul of man to be saved from sin.

Where obligation begins is easily discerned, but where it ends is too readily assumed. "To each according to his ability," and "as we have opportunity," is the rule given by Master and apostle. These and these alone compass

the measure of responsibility. "An open door" is the divine approval to the faithful, and fidelity springs to enter therein.

As to our opportunity, we have but to lift our eyes northward, southward, eastward, westward, to discover vast fields white already to harvest. An empire for human hope is before us, with an acreage unmeasured, a population swelling and surging and a development unparalleled; and the cultured Christian thought of this land at least is rapidly adopting the recently-expressed view of Senator Warner Miller, that "the great cause of human progress and the greatest test of the divine origin of our religion are to be worked out first in our own country." Our eyes are too often attracted toward an isolated pillar, cornice, pinnacle or dome of a mighty national structure, and we overlook the foundation and fail to discern the great design of the whole palace. The cornerstone of this great American Republic was laid by the unswerving loyalty of the New England Pilgrim Fathers to Christ as God, when before sailing for the New World from the shores of Holland they thus declared their faith: "We are actuated by the hope of laying some foundation or making way for the propagation of the kingdom of Christ to the remote ends of the earth, though we should be but the stepping-stones to others." And what stepping stones to our elevation they became! Driven by adverse winds far northward from their destined harbor, without patent or warrant, before they set foot on these shores, within the crowded cabin of the *Mayflower*, they formed a compact of government, and it is accounted the oldest of written constitutions, in which they reiterated the purpose controlling them. They say, "In the name of God. Amen. We whose names are underwritten, the loyal subjects of our dread sovereign, King James, . . . having undertaken, for the glory of God and the advancement of the Christian faith, . . . a voyage to plant a colony in this New World, . . . combine ourselves into a civil body politic."

This, then, is the foundation of our magnificent structure of government, the Christian faith; and the perfection of the whole fabric is simply the development of that Spirit who has

been hiding within the growth of the nations of the earth until the acme of human constitutions is reached in a free State with an unfettered Christianity—a free State in the solution of the problem of humanity's development by self-government; a State “of the people, by the people and for the people,” and that State possessing as its greatest treasure and moral power a free Church, with its open Bible to enlighten the conscience and sway the heart of man. It would be well if senatorial millionaires and congressional wisdom could discern the folly of smothering education bills and yet advocating the expenditures of untold millions to make America weak by extended fortifications and enlarged navies. A consciousness of brute force always develops brutality. Moral power fosters a nobler spirit and life. It is not numbers, nor physical resources, nor democracy even, but Christian sentiment, morality and spirituality, that are the basis of our greatness; because these with us are enforced under most favorable conditions, and so have highest efficiency. It seems as if divine providence has girdled the earth with an advancing civilization until, reaching the shores of our own Pacific, it culminates in its highest and noblest type. And it is manifestly the divine mind that this civilization, which recognizes, as does no other, the common brotherhood of man, is to become absolutely and essentially Christian, and so symmetrical and complete, by the regenerating power of Christianity brought to bear on individual men under happiest circumstances.

I have named our opportunity, involving our vast area and great and growing population under exceptional conditions, for reaching the highest realization of human well-being. But do we, in our wildest fancies, really discern the possible facts in connection with our natural and providential development? The mania among us for gold, prompting, as it does, almost all of national legislation and unduly fostering an untamed spirit of greed, or the liberty and plenty of this favored land of many acres to a fewer people, or both, have attracted to our shores an immigration heretofore unknown in the annals of nations. Whether the growth thus encouraged is not more rapid than are the appliances at our command for giving them our American civilization by giving them our evangelical

Christianity is not for present discussion. But the fact is scarcely questioned that the children of this immigration are, with those of the soil, the fathers and mothers of a nation ordained to be the arbiter of the destiny of the whole race of mankind.

I wish to present some figures to illustrate this somewhat dogmatic utterance, which figures, but for my faith in Christianity, would torment me. In his work on *The African in the United States* Professor E. W. Gilliam thus indicates the near future of our population. Having in hand the magnificent work of our census bureau he approaches results with all the assurance of a mathematician's demonstration. His forecast makes our population one century hence full 525,000,000 souls. Of these, 240,000,000 are white and north of Mason and Dixon's line, 95,000,000 white in the old slave States, and the rest, numbering 190,000,000, are all of African descent. Not from the stand-point of human brotherhood does he reason, nor are his calculations fostered by partiality for the African; for his *caste* bias is pronounced in the dire evils he assumes as necessarily to come from the struggle of this, as he styles it, "alien race" for a place and a name. You and I steadfastly believe that there is a simpler solution of this problem of two races on one soil; one which time only will reveal. But one thing is sure: even if the white hand does not clasp the black in the warm grasp of fraternal love there will be, long before that century expires, "a free ballot and a fair count." And another inference may become a suggestion. The authorities of our Freedmen's work will manifest wisdom indeed by laying as slight emphasis as may be on the "*and others*" in their charter. This however is incidental and we return to the united race, the entire population coming on wings like those of the wind.

But the American imagination sympathizes with the atmosphere of the American life. It begets eagles whose pinions carry to unbounded flights. Its figures are geometric. Hence I prefer to use the results of the close and disinterested study of a cool *savant* of France. Men of limited reading and unlimited assurance sneer at the revelations statistics make. But students of sociology sympathize with the view of the

historian of *English Civilization*, that "statistics of population are subject to exact law." A few years since a series of papers in our *Quarterly*, by Dr. Abel Stevens, so attracted my thought along this line that in the alternating sunshine and shadow of their influence I have since walked and taught. Much that I now utter is a *résumé* and outgrowth of that great writer's research.

But let us take our Frenchman's figures. We are startled when this man, M. L. Simonin, demonstrates that in eighty years, at the present rate of increase, our population will be little less than 400,000,000, and so scores of millions greater than that of all Europe to-day. Appalled by his own mathematics he reduces the doubling rate of increase from twenty-five years to thirty, then later to forty and then to fifty; but even at this slower growth for his last periods he shows that in the year 2050 there will dwell on our hillsides and in our valleys the tremendous population of 800,000,000. That is only one hundred and sixty-three years hence. Only fifty-two more than since Independence Bell announced the dedication of this land to human freedom, and proclaimed "liberty throughout all the land to all the inhabitants thereof." The population of the whole world in 1800 was only 800,000,000, but M. Simonin demonstrates that in 2200 the inhabitants of this western empire of ennobled manhood will number 1,600,000,000, and then only the population will be equably distributed and a geographical center be well-nigh that of the population itself.

But that is three centuries distant. "Ages," you say. "This is no problem for present thought." It is not remote. It is not beyond our range of vision. It is nigh to him who studies his opportunity and responsibility as compassing more than is measured by the limits of his threescore and ten years of earthly existence. The man at eighty laughs at the witticisms and sports of his youth as of yesterday, and wonders why so soon his limbs are enfeebled and his senses benumbed. Yet four such lives and that day is here. In human history a few centuries do not make ages. When continents are spanned by rails of steel, Alpine and Sierra ranges tunneled and ship canals constructed, it is not for "ages," but it is for the centuries beyond. A company of capitalists now operat-

ing in Holland ship stone from the quarries of Sweden, and build miles of dykes against the protesting waves of the North Sea. In the years to come they will pump the salt waters from the lake they create, mingle marsh soil, clay and chemicals with the dead sand, and then sell the land to the sturdy and frugal Dutch. On this work they now borrow money, and the first return to investors is to be made one hundred years hence. O, no ; three centuries are not an age !

Four thousand years ago the slaves to an ancient despotism toiled, groaned and died in rearing the mountains of granite that rise from the sands of Egypt, and yet the story the pyramids tell brings that era and this together. In solemn reverie I have stood beneath the monolith of Central Park. I examine not the substance that enters into its composition. I think not of its height, weight nor cost. But this thought is absorbing : the eyes of the son of Pharaoh's daughter looked on it, knew its symbols and shared the glory of its age. Sinai, Calvary and my own realizations of God in Christ among men are brought into juxtaposition, and "ages" disappear. Before our Saviour walked this earth Agrippa's Pantheon was dedicated, and for nineteen hundred years through its open dome have streamed the first rays of every rising sun. A temple to all the gods, a mausoleum for undying Raphael's bones, the tomb of Italy's restorer and now a Christian sanctuary, perfect and symmetrical, it mocks at our calling a few centuries "ages." The Anglesian occupation of Britain in sovereignty was an accomplished fact in the middle of the fifth century, and yet after a lapse of fourteen more of these cycles the Celtic speech still grates on the ear and twists the tongue of the Englishman. Senlac Hill was fought in 1066, and full eight hundred years have sped since there and then the haughty Norman conqueror established the mighty throne of Great Britain ; but it was six and a half centuries from Hastings before England and Scotland became one. In the twelfth century the conquest of Ireland was begun, but well-nigh four more passed before its subjugation was accomplished ; and when its unification with Great Britain will be complete neither Gladstone nor Salisbury can tell nor Parnell wish to know. In the life of a nation, in the great movements of the

race, a few hundred years are nothing. Say not of these three centuries "it will be an age before these heralded millions will tread our soil." It is one hundred years less than have elapsed since the eyes of Columbus first saw our coast and his glad lips kissed the sand of the continent that gives him immortality. After but three centuries of the lifting up of the Crucified the Roman world consented to be called Christian; and historians esteem it a marked illustration of the marvelous vigor and power of Christianity. It is not so long as back to that day when the last of the Montezumas fell, pierced to death by friendly hand to save him from the cruel grasp of the Spanish invader, and Mexico became a prey to the rapacity and the ruin, as well, of the proud Castilian kingdom. It is only fifty more than the years since the feet of the *Mayflower* company touched the bleak and wave-washed rocks of Plymouth harbor, and their hearts sunk chilled within them as they looked on the desolation of New England's wintry waste. It is only double as many years as since that in which "eight or ten persons, groaning for redemption, came to John Wesley in London" and our Methodism was founded. O, no; three centuries hence is not a period so remote that no responsibility attaches to us and our work!

But these statistics are refused as taxing credulity. Cut down the figures. Discount contingencies. Make your own estimates. And yet in what a seething, teeming mass of humanity your grandchildren will move. We can even now scarcely credit our eyes and ears. Ask me the population of this republic and I am prompted to say 23,000,000 rather than 60,000,000. My boyhood seems so near, and my geography then taught me the former number. In my not long life our population has trebled. Given a temperate zone, a rich soil, means of rapid communication, the appliances of almost thinking machinery, increasing average of life, manhood recognition and a free State, and what must the story of the future be? A denser population than the world beside has ever known is the certain attendant of this American epoch.

It is at our door—a surging, growing mass of hungry, restless, hopeful humanity. It must be that we hear its tread and the din and bustle of its industry and commerce. We cannot

close our ears to its pæans of triumph nor to its wails of sorrow and pain. We know from present untoward conditions it must have its weak and its strong, its underlings and its master minds, its strifes, victories, defeats; that brain will rule over muscle and the discerning grasp good before the dull know of its possibility. O, this appalling crowd of human souls! Have we no eye to see beyond our present nor thought for them who will guard our graves? We love the man Jesus who trod the rough paths of earth nineteen centuries since, and because of him we have bliss in hope of life eternal. Can we keep from our loving thought his redeemed brothers who come after us? The Spirit of Christ within us must prompt the question, "What shall we do for them who are to follow in our footsteps?" What shall we do

"Who go before
This myriad yet to be? Must we not take
Our bearings carefully, where breakers roar
And fearful tempests gather? Our mistake
May wreck unnumbered barks that follow in our wake."

What shall we do for them—nay, with them, for they and we are one? There is but one response. God gives it to us in the revelation of his grace. Applied Christianity only can feed these millions; it alone can control the winds and waves of human appetite and passion; it alone can divert the trend of nature and rescue from the power of sin. It is God's own plan that we adopt. There is no other. Let us be content to use that which our Divine Master has revealed.

Do we fear the red symbol of anarchism? Then give men every-where the tables of the Decalogue enforced by the tragedy of Calvary. Do we tremble because of a growing lawlessness in socialism and communism? Then give them the discipline of the *ecclesia* like that of our Methodism. Do we sorrow because of ignorance and superstition and degradation? Give them through a preached gospel the bright light of a conscious personal Christian experience and elevating hope. Are we in constant dread lest the strong, by individual supremacy or in organized capital, shall control as machinery the quivering muscles of men and transmute the dropping blood of the humbler toilers into pendants of gold for

their luxurious adornment? Give them the communion of Christian fellowship, and teach men in all stations that love is the fulfilling of infinite law, and that its perfect demonstration is obedience to "the golden rule." Thus, in the songs, lessons and fellowship of Christian churches, give to mankind. This land does not want massive cathedrals nor gorgeous sanctuaries where the æsthetic dominates and sense obscures spirit, but it does demand church centers with a preached gospel, the fellowship of the godly, and the use of organized agencies for the regeneration of the people. The sinner and the Saviour, the disease and the cure, are to be thus brought together, and God will consummate his great design.

I have said that "ability" with "opportunity" marks the limit of responsibility. The esoteric is naturally repulsive; and in this day of ripening harvest and magnificent organization the plainest declaration of the whole truth only is worthy of the public teacher. Our national wealth has grown far more rapidly even than has our population augmented. This is unnatural, because artificial methods have been cultivated. I have intimated that the controlling political economy of our day has made the rapid increase of gold and the fostering of material interests the primary object of all legislation. And to this sowing there is a full harvest. The only antidote, and it becomes the absolute necessity of self-preservation, is a stimulated devotion and zeal on the part of the people of God; for the Church has shared in this harvest, and rich and richer is our communion growing with every passing year. And as it costs treasure and blood to make a great nation, as it cost the Deity an infinite price to accomplish redemption, so will humanity's restoration cost God's own ordained agency, the Church, a vast expenditure of thought, sympathy, toil and treasure. We are easily content, and things as they are make us complacent. When we reach "the million line by collections only" for missionary work, and a fourth of that sum by collections only for Church Extension, and a like sum for Freedmen's work, and for other causes in proportion, every nook and corner of America will hear our songs of jubilee. We praise the charge of lesser wealth for its little gifts, and rest content with slight advances on these from the very

rich. And yet what corner in the measure of our ability do these gifts fill? God help us to tear away veils, to rise above magnifying mists and to disprove to ourselves these fallacies. Our ability? Not until the border-line of self-denial and sacrifice is reached by the many can we know it and the magnitude of its possible benevolence.

A few months since there called at my house a man known to possess great mechanical skill, thrifty in business and successful in life, and on every hand recognized as godly, zealous, and exceptionally laborious in all Christian work. Greetings exchanged, my friend introduced a matter of tremendous import to him. "For long years I have felt drawn toward the work of God in Africa. The call of Bishop Taylor for men to serve on his Congo steamer comes to me as a providential voice, and I am willing to respond by the offer of myself." Amazed, I said: "Do you understand the conditions attaching to Bishop Taylor's work?"

"Perfectly—no salary, no emolument, a consecration of life itself."

"But you have a wife and four children."

"Yes, and my dear wife is in heartiest sympathy with me, and feels it is from the Lord."

"Do you propose to take your family to Africa?"

"The way to do that does not now seem clear. Two of my children require the advantages of the schools that they may be fitted to teach the younger. It is in my mind to take my family to England, whence we came fourteen years since. There I will establish them in a humble home, settle on them the whole income of my property here, which will give them about \$400 per year, and go to Africa alone, awaiting the openings of Providence to bring them to me."

The offer of this consecrated life was accepted by Bishop Taylor's committee, and a few days since this dear man and his lovely family sailed for England, there to kiss a sad, and it may be a last, "good-bye" for the Gospel's sake.

"You go 'first-class' to Liverpool?" I was prompted to ask.

"O no, we go steerage. We shall need all our money to locate in England, and the 'Transit Fund' cannot be used to carry us across the sea when I alone am going to Africa."

The thought of that refined lady and those tender children being crowded in the darkness and discomfort of a steerage voyage could not be contemplated by a few kind men, and Brother John Hill and his family were entered "first-class" on the steamer's passenger list. This man and his noble wife have shown us how to touch the border-line of sacrifice, for theirs is a consecration, born of the constraining love of Christ, akin to that of the martyr age and worthy the Apostolic Church. Such a baptism and inspiration we must have to measure up to our "ability" to do for Him whom we love and whom we serve.

O, my brethren of the laity, especially you unto whom much is given, receive ye the breathings of the Spirit of infinite love, and study Him "who, though he was rich, yet for your sakes became poor." Give, give, until you taste the sweets of benevolence in knowing sacrifice. O, my brethren in the ministry, and especially you younger men, let me exhort you as I urge myself: Cultivate such profound faith in the work and agencies of Christianity as will give you mastering convictions and equal courage; and come before your people with such assurance of God's plans in our Methodism and its relations to this land and to the world as will lift them to the higher plane of glad consent to sacrifice for the accomplishment of divine purposes.

Not the antagonisms of the powers of darkness, nor the unbelief of men, nor yet the obduracy of skepticism, can delay the onward march of the truth; but alone hesitancy and failure on the part of the chosen agencies. The salt may lose its savor; the light may be covered. Unmeasured woe to mankind attaches to that failure.

If we withhold the light from the 7,000,000 children of Africa in our southland, what will our grandchildren do with the 75,000,000 that will walk in the black night of ignorance, poverty and sensuality, depending only on the strength of their right arms? If the savor of the Gospel is denied the peoples that seem each year to spring into being from the plains of the great West, a mighty empire is denied Christ. If the American Church does not enter her open door of magnificent opportunity, humanity's crowning may be delayed a thousand years.

Do we not discern that from this American State radiate

thought and influence that crush despotisms, create constitutions and elevate manhood the world around? Has not the finger of Jehovah pointed to us as a center from which evangelical Christianity is to be disseminated through the whole earth? Our missionaries to the nearer Orient are tossed by Atlantic's waves. Our co-laborers for Christ to the farther East steam swiftly over the swells of the Pacific. Do we not apprehend, not catch the Divine design and purpose in our being? Not America for Americans, not the American Church for America only, but America and a fostered, developed, extended and extending American Church for God's redeemed humanity of every zone, race and tongue.

SANCTIFIED INDIVIDUALITY.

When the Holy Spirit is communicated to the Church, we must not imagine that we shall be other than ourselves, enlarged, ennobled and developed. The Spirit will not merge our individuality in a common monotony. Whatever your power is now, the incoming of the Holy Ghost will magnify and illuminate, so that your identity will not be lost, but will be carried up to its highest expression and magnificence. And more than that, not only will there be development of that which is ascertained and known, but there will be development of latent faculties, slumbering powers, the existence of which has never been suspected by our dearest friend.

"If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." Look for surprises in the Church when the Holy Ghost falls upon it: dumb men will speak; ineloquent men will attract and fascinate by the sublimity of their discourse; timid men will put on the lion; and those who had hidden themselves away in obscurity will come out and offer themselves at the Lord's altar to help in the Lord's service.—*Iowa Methodist.*

"TO HIM THAT KNOWETH TO DO GOOD, and doeth it not, to him it is sin."—ST. JAMES.

"HE WHICH SOWETH SPARINGLY shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."
—ST. PAUL.

THE UNITY OF OUR BENEVOLENT ENTERPRISES.

BY PROFESSOR CHARLES J. LITTLE.

Syracuse University.

Our Church has reached an epoch in the history of her benevolent enterprises. Crisis, I might have said, but epoch I have written with deliberate purpose; for I believe we are passing out of the day of small things into a period of vast and splendid enterprises. Such an epoch is always the outcome of many energies converging at a single point of time. It is sometimes the flower and final fruit of far-traveling co-operative influences; quite as often it breaks up into prophecies and seeds of nobler things to come.

The unostentatious but heroic appearance of women in missionary enterprises of their own planning and prosecution and the extraordinary work of William Taylor were the natural outcome of the Church of Susanna Wesley's son, and the necessary precursors of a movement to swell the contributions for missions to a figure more in keeping with the magnitude of the colossal task, with the wealth of the Church and the increasing intelligence of the people.

The essential vitality of Methodism has never appeared so strikingly as in the influence and growing power of these two movements, which in their incipency caused many wise men to betake themselves to (what now appear) ludicrously lugubrious vaticinations. For these spontaneous outbursts of spiritual energy and courage, though not without inherent possibilities of mischief, have quickened the life of the Church to an extent never anticipated by the boldest projector and dreamer of them all.

Nothing, therefore, could be farther from my meaning than to speak of the present epoch in our benevolences as a crisis. But if the epoch is to be all that it may become, the first splendid phase in a transcendent history of denominational power, we must be intelligent as well as zealous, and our enthusiasm must recruit its daily expended strength in sources that are abundant and exhaustless. To that end it seems to me imperative that the character of our benevolent work as a whole, and the bearing of each enterprise upon the

perfect life and growth of the Church, should be as clear as sunlight.

This work falls naturally into three kinds—work for the soul, work for the mind, work for the body. We try, by God's help, to save, to teach, to heal our fellow-men. We send preachers, we build churches, we find teachers, Bibles and books, we provide beds and nurses and physicians for those who have them not. Now it is quite possible to obtain definite sums for particular causes, or, in certain cases, lump sums for all the causes, ADEQUATE ENOUGH for current operations, by machinery deftly contrived to keep each preacher in perpetual motion and perpetual anxiety. Such machinery in a great organization like ours is quite indispensable, for many reasons. Yet, no matter how ingeniously contrived, it will become both insufficient and dangerous if our benevolent enterprises (our secondary ones especially) are left to draw their sustenance from unintelligent, unsympathetic and perfunctory contributors. Methodism is not for to-day and to-morrow only, but for centuries to come. The chief end of benevolence is not to raise a given apportionment. Methods must of course be flexible, but they must commend themselves by qualities which are eternal. Appeals to intelligence, to conscience, to human affection, belong to that old, old fashion which never knows decrepitude. Let the stress fall first upon the preacher, as it must in a system like ours, but let the preacher transfer it to the people by the carefulness and clearness with which he sets forth every great work to which the Church devotes a portion of her strength.

Idealism has always achieved far more in this world than so-called practical wisdom. Every thing really valuable in our modern life has been pronounced chimerical until the accomplished fact drove the disgusted prophet to waste his inverted eyesight in some other field. Hence we must be quite prepared to hear that any attempt to urge all our benevolences with equal zeal upon the Church will lead to reaction and disaster. Now the one and only disaster to be feared is that gifts should come from mere mechanical pressure. Every appeal to the mind and conscience of the Church has been an upward movement. Every resort to mere contrivance has led to stagnation

and reversion in the end. If we had any causes which could not stand sunshine the case would be different. If we had to suspend evangelistic operations to settle the problems which belong to God, that, too, would make a difference. But neither is true with us. Our genius for immediate results keeps our theology pure and keeps us out of doubtful undertakings. Possibly our connectional enterprises might be consolidated into four great departments, each having its proper subdivisions ; such a scheme, in spite of some objections, is perhaps both feasible and desirable. But in some form or other every cause for which we now appeal must be always taken care of, and the right way to take care of them all is to have the uses and necessities of each made known in every nook and corner of the Church.

Whatever broadens the horizon of individual Methodists tends to strengthen local zeal, because it develops that consciousness of the whole organization without which a healthy and robust denominational life is hardly possible. The little atom of a church in some obscure village is thrilled, not by a sense of its own importance, but with the glow of satisfaction which comes from sharing, to ever so small an extent, in activities so vast and varied. It sings its hymns in quicker time because it throbs with the pulsations of such a mighty heart. It prays with a spirit less narrow when it sees more clearly and more vividly just what the Church is doing to make His kingdom come. It listens with keener interest to the preacher who makes it forget its own struggles and difficulties and teaches it to feel its share in the upward movement of the human race. "Man is perennially interesting to man." Even a pagan could say, "I count myself a man, and nothing that belongs to man is alien to my soul." That is indeed a perverted Christianity which says less. To this perennial interest of man in man we must make perennial appeal, not simply for the sake of our charities, but for the sake of the churches and the people ; for our charities are the fruit, and not the branches, and the branch must live and be purged if it is to be always bearing. The people are not likely to grow tired of intelligent giving ; giving that flows outward from souls replenished with knowledge and heavenly grace. But giving

of any other kind can be maintained by nothing short of costly schemes of *irrigation*, with their outpouring appeals to every kind of earthly motive.

The cause of missions is lifted almost above such possibilities because we have at length cast aside all other reliances and made our appeal to the enlightened faith of all the people. We must follow the same plan in every other enterprise. Consolidating only such collections as are kindred to each other and can be related to some one principle, we must urge each group upon its own merits with all the knowledge we can gather and all the power we possess, leaving the result to the churches and to God.

Certainly the dependence of our causes upon each other needs no demonstration. Our missionaries come from our colleges and seminaries; these in turn would languish and die were the Church to lose its missionary spirit. Our frontier preachers must organize their converts into churches, and these must have a local habitation and a name.

We have followed the genius and practical wisdom of our time by specializing our benevolent enterprises; but what have we gained by specializing them if this is not accompanied by a healthy and harmonious development of them all? In vain shall we gather congregations in the new settlements of the west and south if the Missionary Society *may* build no churches for them and the Church Extension Society *cannot* help them in their early need. In vain establish frontier schools and have them clamor for books and lesson-helps to a deaf and empty treasury. In vain keep up the fight against increasing ignorance if the illiterate tides from the south are within a century to darken and dis-color our national life. Not upon any one enterprise, but upon them all, depend our future achievements, our future existence as a distinct religious people, our future contribution to the united life of all the churches.

Strong personalities each working for his own success will, I am sometimes told, bring about the needed equilibrium. If we are to accept Darwinian principles let us swallow them whole, and not in fragments. Strong individuals of the same species not only compete with but often destroy each other

and each other's work ; and this fierce intestine struggle not unfrequently exhausts the species within which it rages. We cannot afford to rest our benevolent enterprises upon the self-adjusted equilibrium of their controlling personalities. The Church must have a mind, a heart, a purpose, a clear and distinct, a large and inspiring ideal in each of its great undertakings. The Church must become rich enough in men and generous deeds to supply their every want of its own spontaneous movement. Then each moving upon its own axis will perform obedient revolutions around the great center of light and love from which it takes its daily strength and joy.

A CHEERFUL CHRISTIAN OUTLOOK.

DR. R. S. STORRS, in a sermon at the seventy-fifth anniversary of the American Board, left this view before his auditors :

With the new prominence of the nation in the world and the new desire stirring in it to quicken and guide the progress of mankind, it may surely be expected that this widening force of evangelical conviction will assert itself in missions of an unparalleled extent.

Liberality is not an exotic here. It is native and continental. It has already spent millions of money to adorn as well as subdue the land. It is ready now for greater things.

The heroic spirit has shown itself among us in an exhibition sudden and sublime ; asking little and giving much, shrinking from no risks, and freely offering life for great purposes. And it is to this liberal and heroic temper that the Lord of the Gospel makes pre-eminent appeal. The alabaster box, broken for him, perfumes the world. The soldier of the truth, the martyr for it, are his honored servants ; not the spiritual miser who would sneak without sacrifice into his fellowship. And when this heroic spirit appears, answering the appeal of his cross and his glory, and kindling souls with celestial fire, the sweep of American Missions on the globe must be like the rush of an ocean of light when the bars of darkness have been unloosed.

"LAWS AND FORMS FOR CHURCHES AND OTHER RELIGIOUS SOCIETIES" is an octavo volume of 578 pages, adapted for the use of all churches in all the States and Territories. "Just the thing needed in every pastor's library, and in every lawyer's office, and on the table of every wide-awake Christian." Address author, A. J. KYNETT, LL.D., 1026 Arch Street, Philadelphia. *See advertisement within the cover.*

MISSIONARY SOCIETY.

ABSTEMIOUSNESS AND MISSIONS.

BY REV. E. DAVIES.

DR. McCABE and many others have suggested various methods of raising the "million for missions by collections only;" but no one has mentioned a plan to practice self-denial in the line of abstemiousness and give the amount saved for the cause of missions. Abstemiousness is a sparing use of food; it is the lowest degree of fasting.

John Wesley was a constant example of this practice. Indeed, in his early life there was hardly any choice in the matter, for he was one of the nineteen children that his father's limited income had to support, and necessity, at times, required a sparing use of food. When at Oxford he and the members of "The Holy Club" would abstain from food and give the same to the poor or to the prisoners.

This man of God had to pick berries to keep himself from starvation, at times, in Ireland. His abstemiousness through life accounted, in part, for the fact that he only weighed one hundred and twenty-two pounds for a good part of his life.

Now let us come to the point. How many of the millions of Methodists are willing to cut down their table expenses, and eat a plainer kind of food and less of it, that they may give the more money toward the million for missions? Who? I know a minister who went without a dinner four days at one camp-meeting that he might save two dollars more for missions. This was touching the point of *self-denial*. There are too many like the boy whose father and mother and sister had decided to deny themselves in various ways that they might give the more to the cause of God. The parents decided that they would do without tea and coffee, and the sister would give up something that she loved, then the father said to his boy:

"Well, my son, what will you give up for the cause of God?"

"Well, father, I have been thinking about the matter, and I have decided that I will do without salt mackerel. You know we hardly ever use it, and I don't like it very well at any time."

Alas! alas! many of us are just like that boy; we will give up what we do not like that we may make it up with something that we do like. How many millions of dollars are spent annually among the Methodists for needless self-indulgence in eating and in drinking, to say nothing of dress and equipage?

There is a moral and spiritual side to this question. Without this sparing use of food the bodily passions will be pampered and inflamed, and all manner of evil will follow. Even life itself is often shortened in this way. Without abstemiousness the body gets the mastery over the soul. St. Paul testifies that he kept his body under and brought it into subjection, lest after having preached to others he should himself become a castaway. Alas! that many, otherwise good men and women, are cast away because they will not deny themselves in this direction.

On the other hand, those who deny themselves in this direction have better bodily health and more spiritual power, and a far better prospect of long life and less temptations. I am not writing for those poor Methodists that can hardly keep soul and body together because they are so poor, but I am writing to that large middle class who have plenty of this world's good, and are beginning to lay up treasures upon earth and to lavish their money in self-indulgence and, it may be, are cutting down their benevolences at the same time, and are thereby putting their souls in peril and destroying their spiritual life.

I write for those wealthy families among us who indulge themselves in the luxuries of the day and spread their tables with dainties, and fare sumptuously every day, besides putting on their purple and fine linen. Such families might save fifty dollars a week for missions, by a little self-denial, and thereby lay up treasure in heaven. Who, I still ask, will be abstemious to help to raise the million for missions? Who?

THE TRUE SPIRIT OF A MISSIONARY.

BY LENA B. BRAND.

When we hear of one leaving home, friends, country, *all* that we hold most dear, to go as a messenger to them who sit in darkness and under the shadow of death, the question always arises, "How can he go so gladly, so willingly? What makes him do this, or, doing it, why does he not go sorrowfully, as though driven to it, as we should expect?" The only answer is, "That person has the *true* spirit of a missionary." And this brings us face to face with the question we are to consider; namely, *what* this true spirit is.

I think we never more thoroughly realize our own nothingness or our inability to express the thoughts that well up within us than when we try to consider a question such as this. The psalmist says, "What time I am afraid I will trust in thee," and with these words on my lips I will do what I can.

Very soon after a *true* conversion begins a yearning, a great desire, to *do* something for Him who has done so much for us. Naturally the first thing that comes to the mind is the giving up of all pursuits and pastimes that will not please him. And then comes the desire to have him possess the will, the body as well as the heart, and we consecrate ourselves to him completely and without reserve, giving to him all we are, all we have and all we hope to be, saying, "I am thine, O Lord! Take me, use me—all I ask is that thou wilt use me for thine own glory. My feet, O Jesus! are thine; thine to go whithersoever thou shalt lead them, even unto the uttermost parts of the earth. My hands are thine; in thy infinite wisdom direct them that they may do some work for thee. My tongue is thine; to tell the story of thy love to whomsoever thou wouldst have me speak it."

And if the still small voice says to that soul, "I have need of thee in India, in Africa, in China, or some other land where heathen dwell," the *true* spirit of the missionary says not, "I can't go, I'm busy, I have other interests, I am not worthy, not fitted for the work, send some one else!" but joyfully yet humbly answers, "Here am I; send me, send me!" Such a one stops not at the thought of *personal* danger, but leaves all

with God, knowing "He who formed thee for his praise will not miss the gracious aim."

Some time since I read the following incident: In the Sandwich Islands leprosy has become so prevalent that it has been found necessary to set apart one small island for the lepers. Hither they send them, and here they live and die in their hopeless loathsomeness. Can you picture anything more desolate, more utterly forsaken? Why, it seems to me the very waves as they beat upon the shore would murmur ceaselessly that sad refrain, "Unclean! Unclean!"

But God remembered them and had pity upon them in their hopeless estate, and he placed the burden very heavily upon the heart of a young missionary, until at last this young man said, "I will go to them and carry the good news of a Saviour able and mighty to cleanse." He went, and for five years labored among them, pointing out to many the way to life eternal. At last the fatal, loathsome disease had fastened upon him and he became of verity a "living sacrifice." Think you not *this* was the true missionary spirit? And nothing but entire consecration, complete surrender of self into the hands of God could have produced such a spirit.

There is also a fearlessness, an undaunted courage, that goes right forward although dangers manifold beset the way. Of such a spirit were those missionary pioneers who took their lives in their hands (or rather left them in the hand of God) and went to the man-eaters of the islands of the Pacific. There he who taketh knowledge of the sparrow guarded them until they had reclaimed from barbarism and idolatry those who were aforesaid anxious to devour them.

Such is the metal of our grand old hero, Bishop William Taylor, who follows closely in all things his missionary prototype, St. Paul. We catch a glimpse of the source whence cometh that lion-heartedness from his own pen-picture of his model: "St Paul knew well how to cast all his cares on Jesus, but the conscious recurrence and crushing weight of his burdens and cares were part of the discipline essential to develop his mind, test his graces, teach him the need of constant union with the true vine and momentary and adequate help from God."

Perhaps we think of the sad news that came to a widowed mother not long since, and wonder of what avail was the fearlessness that took that young life and put it in God's care to have it so soon cut short. But think you Grant Cameron's one year in God's service will bear no fruit? Jesus will care for the seed sown, and we must not murmur because he was given eternal glory.

"The Master makes more account of his servant than we do, and would not have suffered him to fall thus at the threshold of his mission-life had there not been a sufficient reason. God is speaking by this event to us who survive. May we learn the lessons thus impressively conveyed; may we receive a double portion of our brother's spirit; may we be delivered from the clamor of time and sense, and be, in the fullest sense, witnesses for Christ."

Love for our fellow-men goes hand in hand with love for God; and how *can* we remain quiet when we remember that more than half the inhabitants of the world are *literal* pagans, not Mohammedans, or Jews, or nominal Christians, but really idolaters, heathens? Do not our hearts burn within us when we hear the command of the Saviour, "Go ye into all the world and preach the Gospel to every creature?"

Could there be any thing more truly pathetic than that inquiry addressed to a missionary by one of the benighted ones who had come into the Gospel sunlight? Said that one: "How long have you known this good news? Did *your* mother and *her* mother know it? O, *why* did you not come sooner?" Think of it! What if some soul would pass away before the good tidings reached it, just because *our* feet were slow to go, *our* hands became weary in well-doing or our tongue was slow to speak the great Redeemer's praise!

Of course we cannot *all* go as ambassadors on the King's business, but we can hearken to the still small voice should it speak to us, and we can be willing to have our loved ones go.

At a missionary meeting not many months since that good old hymn "Waft, waft, ye winds, the story," was sung with much fervor, and was followed by the reading of a soul-stirring paper which set forth the great need of missionary workers with much force. At the close of the meeting a returned

missionary from Siam, who had devoted her life to the work, went quietly to the lady who had read the paper and asked her if she *believed* all she had said ; that there was really so great need of workers, and that Jesus had given the command with the promise to sustain those who obeyed. The answer was of course "yes." Then said she, "Give me your daughters for Siam." The lady drew back, "O, no, you can't have *my* daughters !" "Then never read another paper such as that unless you *feel* it. You may sing 'Waft, waft, ye gentle breezes,' and read papers until you are gray-headed, but it will never save one soul from paganism. The breezes have been blowing over Siam for many centuries, but I never yet heard of their bringing the good news until some one was sent there to speak for them."

That is it! We have not the experimental missionary spirit ; we can theorize and theorize *ad infinitum*, but when it comes to the real test we draw back, forgetting that he hath said, "Fear not, for lo, I am with you even unto the end of the world."

SIMULTANEOUS MISSIONARY MEETINGS.

The demands of the heathen world upon the Christian Church for the Gospel are imperative, and call for a greatly increased liberality and a more complete consecration of self and property to God and his cause.

Means must be used to awaken and deepen the missionary spirit, that every Christian may be ready to "Go or send."

Experience teaches that the most fruitful means for producing the missionary spirit are to be found in missionary meetings made sufficiently interesting to attract the people, and where information and enthusiasm of speakers may be imparted to hearers.

These meetings have been given the name of "Simultaneous Missionary Meetings."

A week is set apart during which, at a large number of places, an all-day missionary meeting is held, for which careful preparation is made, an interesting programme arranged and widely published, and at which the clearest and fullest infor-

mation is given as to the needs of the heathen world and the Bible view of Christian obligation to world evangelization.

Such meetings are being held in England every year with ever increasing profit.

Last December the New England Conference held during one week six Missionary Conventions at leading centers, all which were well attended and resulted in great good.

In November next the Presbyterians of New Jersey will hold during one week over 200 one-day Missionary Conventions—a convention in every Presbyterian church in the State. The Presbyterian General Assembly has called for one million of dollars for foreign missions for the coming year, and New Jersey Presbyterians intend to do their part in raising the million.

In October next the Newark Conference, occupying the northern half of New Jersey, will devote one week to holding a one-day Missionary Convention in every charge in the Conference. The plans are being formed and will soon be announced.

Why should not every Conference have similar meetings during the fall or winter months?

More than the “million for missions from collections only” is urgently required before October 31, 1887. Less than that will leave us in debt. A call is made upon every one to do his duty. Let those lead who can. Let there be a grand forward movement along the entire line.

SPECIAL NOTICE TO METHODIST PREACHERS.

A Methodist preacher is expected to pay in advance for the *Gospel in All Lands* addressed to himself. If his subscription expires before Conference the magazine is continued to him and he can pay at Conference. If not paid at Conference he should remit promptly immediately after Conference.

It is desirable that clubs for the *Gospel in All Lands* shall be formed in every church, and the money forwarded at once.

If a preacher finds he can more readily secure subscribers by giving credit he can do so, provided he writes that he will pay the same at or before the next session of his Annual Conference.

If a preacher writes that he will make the effort to secure at least ten subscribers to the *Gospel in All Lands* he can receive and forward subscriptions at \$1 25 each, and can add to the number at the same rate until the next session of his Conference.

When addressed to a Methodist preacher the *Gospel in All Lands* is \$1 a year. If addressed to any member of his family or any other preacher or any one else the price is \$2 a year for single copies. Ten copies and over to the address of one person, \$1 each; to addresses of different persons at one or several post-offices, \$1 25 each.

Subscriptions to the *Gospel in All Lands* can commence with any month after the order is received. Back numbers cannot be furnished to a Methodist preacher or any one else at less than 25 cents a month, or \$2 a year; in cloth, \$3 a year.

Commencing with August, 1887, the *Missionary World* is reduced in size and price, and can be used to great advantage in monthly missionary concerts and in preparing the way for a missionary collection. The price is six cents a year per copy (eight pages monthly) when twenty or more copies are sent to one person. Single numbers are fifty cents a hundred.

No commission is given on subscriptions, but a preacher when ordering for others can deduct the cost of the remittance.

The periodical account of the Missionary Society of the Methodist Episcopal Church is kept under the name of *Gospel in All Lands*. Do not send orders to Phillips & Hunt, as they do not publish or furnish the periodicals. Address all orders to *Gospel in All Lands*, 805 Broadway, New York.

SAMPLE COPIES.

If a pastor or Sunday-school superintendent wishes sample copies of the missionary periodicals with a view to their introduction into the Sunday-school, we will send *free* (1) one copy of *Little Missionary* for examination by the teacher of the primary class; (2) as many copies of *Missionary World* as there are teachers in the Sunday-school; (3) as many copies of the *Gospel in All Lands* as he thinks it probable he can secure subscribers among the officers and teachers.

SUNDAY-SCHOOL UNION.

[ACCORDING to the charter of our Sunday-School Union, its objects are "charitable and religious." It has, therefore, not only a department of benevolence, for aiding needy Sunday-schools, but a department of instruction, for the religious training of the scholars. Among these the large number of young people have special claims on our attention. It is for them particularly that the organization devised by Dr. Vincent several years ago, and known as the "Oxford League," is designed. We have therefore requested Dr. Hurlbut to prepare for the *MANUAL* the following article, and we commend it to our pastors as worthy of their special attention.

J. M. F.]

OUR YOUNG PEOPLE.

BY J. L. HURLBUT, D.D.

Of the two million people in the Methodist Episcopal Church, at least one fourth, or half a million, are young people under twenty-five years of age. Add to these, three quarters of a million young people in Methodist families, Sunday-schools or congregations, but not members of the Church, and we have more than twelve hundred thousand young people between fifteen and twenty-five years of age under the care of the Methodist Episcopal Church. These are Our Young People.

These twelve hundred thousand young people form the most important and the most promising class in the constituency of our Church. The most important, because from them are to arise the preachers, the official members, and the workers of the twentieth century; the most promising, because they are under our influence, they attend our services, they believe in our doctrines, they are favorably disposed toward our methods, and they are capable of the best results. The possibilities of Methodism not only during the next hun-

dred years, but for all time, are locked up in our young people. Do they not, therefore, demand the close attention of our ministers?

There is one special reason why our young people should receive the thought and the care of those who control our church life—they are exposed to special perils. I do not refer to the dangers that lurk in the dram-shop, the gambling hell, and the vile book; for, though these are not to be forgotten, they do not menace our young people more than others. But there are special dangers for our Methodist youth which are more manifest now than ever before, for every age of the Church's history has its own perils to escape and its own problems to solve. These dangers embrace three elements: the constituency of our Church; our relation to our sister churches, and our relation to the world.

1. There is a danger in the constituency from which our Church draws its members. In the earlier days of Methodism her converts came from the world of sin, and were transformed from darkness to light, and from wickedness to righteousness. They had a definite experience, and were never tired of testifying to it; for it is easy for one who has been brought out of open sin into the light of grace to bear witness to a gracious change of heart. Now, our new members come mainly from our own children, brought up within the Church, accustomed to its exercises, familiar with its truths, taught to pray, to read the word, and to do right. To these conversion is apt to be a profession rather than an experience, a change of purpose rather than a change of heart. We are in great danger of filling our churches with young members who have no vital spiritual life, no consciousness of salvation, and no testimony to the power of God.

2. There is a danger to our young people from our pleasant relations with our sister churches. Once a Methodist church was different from all other churches, and the young man who entered its walls, even as a spectator, saw at a glance a marked contrast with the older and dominant churches. Even the dress of its members was unlike other people's, and one could tell a Methodist woman by her bonnet. Its preaching was different, laying stress on experience rather than doctrine,

and proclaiming "a free, a felt, and a full salvation." Its songs were more joyous and uplifting than those of other churches. Its prayer-meetings and revival services were marked by freedom and enthusiasm. In a word, its "atmosphere" was different from that of the other churches. At the present time there is not that contrast. We have toned down a little, and other churches have toned up a great deal. Now one can go into half a dozen churches in a community, and unless he is a close observer he may not notice that there is much difference between them. They preach the same Gospel, they sing the same hymns, and they employ the same methods. Just here comes the danger. The young Methodist is too apt to say, "The churches are all alike, and I will join that one which has the highest social life, and in which I can come into association with the best families." We are in danger of lax views and "liberal" opinions; in danger of forgetting our own glorious history, our own noble doctrine, and all those elements which differentiate us from other churches; in danger of losing the young life which we need, and which needs that spiritual strength which its mother-church can develop.

3. There is a danger to our young people from the relations which now subsist between the Church and the world. In the earlier days Methodism waged a determined warfare against all worldly amusements. It lifted its voice in no uncertain tones against the theater, the dance, the card-table, and the wine-glass, which have been aptly stigmatized as "the four evils of modern society." A pronounced opinion and an active antagonism were easier then than now. In those days Methodists were not "in society." Most of them belonged to the working classes, and if before their conversion they saw the dance it was at a fireman's ball; if they played cards it was to gamble away their earnings. These forms of vice were not then as insinuating, as specious, and apparently as harmless as they are now. While the authorities of our Church are as strong as ever against these evils, while the Discipline warns against them by name, yet in practice our young people are in greater danger from some forms of them than ever before. The standards of Christian

society have been lifted as far as regards the wine-cup, and rarely in Christian homes will our young people be tempted to drink. But the dance, the theater and the card-table have made inroads upon us. Every town has its "music hall" (which is but another name for a theater), largely supported by Christian people; every worldly social gathering must have its dance, which is just as dangerous to morals when it is called "german"; and progressive euchre has kept the young people from many a prayer-meeting. The world and the Church are walking together, and if the lion and the lamb lie down together the lamb is likely to be inside the lion.

There, then, is the problem. We have nearly a million and a half of young people in our Methodism. They belong to us, they are attached to our Church, they have glorious possibilities, they are in especial peril. Now what can we do to save them from danger, to develop them into noble Christian characters, and to make them useful in Christian work? Here are a few suggestions toward the solving of this problem:

1. Let us have an ideal for our young people. Let us obtain a clear conception in our own minds of what they ought to be, and then keep that ideal constantly before them. The ideal will shape the real. The marble under the sculptor's chisel may never quite realize the conception in his mind, but that conception will control every blow of his hammer and every touch of his file. What type of Christianity shall we seek to promote in our young people?

- 1). It should be an earnest Christianity, with genuine spiritual life; one that is conscious of a personal salvation and can bear testimony to it; one that, in the emphatic language of St. Peter, makes its possessors "partakers of the divine nature."

- 2). It should be an intelligent Christianity, which not only feels an experience but also knows the truth; which reaches down to the foundations of the faith, and builds upon them in thoughtfulness, in knowledge, and in judgment, so that the young Christian can quell every inward doubt and answer every skeptical question, and have an intelligent reason for every action.

3). It should be a loyal Methodist Christianity, attached to its own mother-church while fraternal to all sister churches, acquainted with her heroic history, and justly proud of it, understanding her methods and their philosophy, believing in her not with the blind enthusiasm of a devotee, but with the loyalty of a well-trained son, and prepared by knowledge and service to become in due time an office-bearer in her household.

4). It should be a working Christianity, having the type of the practical Christian rather than that of the mystic in the cell or the scholar in the library; ready to bear testimony to the inner experience and the knowledge of the Word, ready to talk to the unconverted of the way of life, and ready to give time and money and labor to the furtherance of the Church's activities.

With such young people as these, earnest, intelligent, loyal, working, our Church will not fear to step forward into the twentieth century.

2. Let us know our young people. The pastor can better afford to forget the old people than the young; for one class is the setting, the other the rising, sun. Let every person between fifteen and twenty-five years of age enjoy personal acquaintance and friendship with his minister, his Sunday-school superintendent, and every official member of the church. The minister who has a high ideal for youth, and who knows the youth of his congregation, can influence them by his personality more than by his preaching. This acquaintance is not easy to obtain, for many of our young people are at work in factories and in stores, or at play on the ball-ground, or boating on the river; but it is possible to the pastor who wills and works. And he who is surrounded by the young people of his church has a body-guard of irresistible power.

3. Let us provide for our young people a department in our Sunday-school work, where they need special attention. Often we wonder why so many of them leave the school, when we ought to wonder why any should stay where they are dealt with precisely as if they were children. At sixteen let the young man and young woman leave the "youth's department" or "the main school," or "the boys' and girls' classes," and

enter a higher grade, "the Assembly," or "Senior Department," with exercises and teaching adapted to their age and position in life. Treat them no longer as boys and girls, but as men and women, and provide for their needs, and they will often remain permanently in the Sunday-school.

4. Let us give our young people a part in the work of the Church. Let them act as ushers in the aisles, and as a committee to welcome strangers in the vestibule. Send them on errands to the sick, the poor and the suffering, where they may learn lessons in life and character. Especially, call upon them early in the religious work of the church, in prayer and testimony. There is every probability that the young Christian who lives his first six months in the church without praying or speaking in a meeting will live a dumb Christian, with tongue tied to the roof of his mouth, until he dies.

5. Let us put into the hands of our young people a good, healthful literature. They all read something, both books and papers. It is not a question between reading and not reading. The page which falls under the eye will influence the character. Let the pastor guide as far as possible the reading of his flock, not merely with religious, but more especially with good secular literature. Many may be induced to receive the uplifting power of the Chautauqua Circle, and each year read six or eight good books, if its circular can be brought to their attention. If they are twenty years old persuade them to take and to read some Christian Advocate, which will keep them interested in their church and acquainted with its working. If they are under twenty, bring to their notice *Our Youth*, and talk about its more thoughtful articles in their presence, that they may look for its valuable editorial page, and its papers on character; for there is little danger that they will forget to read its stories. If we can induce our young people to read each week some helpful writings they will be held to our Church and useful in it.

6. Let us organize our young people. There is great power in a young people's association; sometimes power for evil, as pastors and official boards have found to their cost, and sometimes power for good, as many a member can recall some organization of his youth—an intelligent spiritual class-

meeting, or some well-conducted literary society. The evil in many of our young people's associations is that they exist merely for social purposes, and soon become either dull and lifeless, or dangerously fascinating in a worldly direction. We need an organization which shall seek at once the spiritual, the intellectual, the social, and the moral upbuilding of its members, under the direction of the church.

Such an organization is furnished by the OXFORD LEAGUE, which stands as one of the recognized young people's associations of our Church, and perhaps the best in its aims and plans. Its organization is simple, easily effected, and may be modified according to circumstances. It provides a brief course of readings in Methodism, inexpensive and requiring little time. It suggests lines of thought and endeavor which will be profitable to all who engage in them. And being under the direct control of the pastor it is not likely to become an element of discord or of danger in the church.

Perhaps the best way in which to explain the organization, methods, and plans of the Oxford League will be to describe how an actual league, now in working operation, was established and carried on. There is no stereotyped system, and this will suggest plans of their own to wide-awake ministers.

This league was formed in a suburb of New York, containing about thirteen thousand people, and in a Methodist Episcopal Church of about five hundred members. The league was organized as a class-meeting under the provisions of the Discipline, and its leader is therefore recognized as a member of the Quarterly Conference. A circular was sent to every young member of the church not otherwise in regular class attendance, stating the objects of the league, its organization as a class, and informing each young member of his appointment to membership in it. With this circular went a printed letter from the leader to the members welcoming them to their new association. At the first meeting the names of those presenting themselves were enrolled, as the initial members, and new members have been received since, until now the league numbers more than fifty young people.

At each meeting a copy of a tract in the reading course of the league is presented to each member, and at the following

meeting those who have read it so indicate by the upraised hand. Questions are often asked and answered upon these readings. A chapter of the New Testament is also named to be read by the members during the week, and is reported upon in the same manner.

The meetings of the league have been held thus far on Sunday morning, one hour before the church service. The objection to an evening meeting is the lack of spare evenings and the difficulty of young ladies attending without male escorts.

The programme for the meetings has been generally as follows : 1. Singing. 2. Prayer by leader or some member. 3. A short Scripture lesson, generally from the chapters of the week's reading. 4. Singing. 5. Talk by the leader, or a question drawer. 6. Report from members concerning required readings, etc. 7. Roll-call and reception of new members. 8. Short prayer. 9. Closing hymn. These exercises are varied, and the programme is by no means iron-clad. Once in each month the entire time is occupied in testimony and prayer, with voluntary songs. Our young people need to be kept familiar with Christian experience, and this is the more important since the class-meeting is not what once it was.

Keeping in mind the fourfold aim of the league—to promote an earnest, intelligent, loyal and working type of Christianity—the “talks” of the leader are arranged in accordance with this purpose. One talk in each month is on Christian experience, or instead a meeting for testimony is held ; a second is on some topic of doctrine or Bible knowledge ; a third is on some aspects of Methodism ; and a fourth on some practical duty.

As hints to leaders of leagues, the following list of subjects upon which talks have been given is presented :

1. The Ideal Young Christian, in the fourfold aspects as stated above.

2. The Peculiar Dangers of Methodist Youth ; an expansion of the thoughts in the earlier part of this article.

3. Methodist Doctrines concerning God, with a statement of the error against which each doctrine is opposed, as Personality against Materialism, Spirituality against Pantheism, Trinity against Unitarianism, etc. »

4. Religion as an Experience.
5. The Organization of the Methodist Episcopal Church ; a general view of its system.
6. Methodist Doctrine concerning Man. 1.) His origin. 2.) His tripartite nature. 3.) His character. 4.) His Redemption. 5.) His Destiny.
7. The Benefits of the Church, or what the Church is to us.
8. What is Conversion ?
9. How the Bible is the Word of God.
10. Our Duty to Give.
11. How to Read the Bible.
12. The Peculiarities of Methodism.
13. The Seven Signs of a Disciple ; a Bible reading in the First Epistle of John.
14. Our Duties toward the Church.
15. The Divine Nature of Christ.
16. The Elements of the Enduring Christian Character.

Not all of these talks were given by the leader. Several of the best among them were by the pastor and by lay members of the church. The blackboard was freely used, and outlines, diagrams, etc., were written upon it. The address was generally not more than twenty minutes in length.

The above list of topics will suggest others in the same general lines. It is proposed to have a talk on each of the institutions and usages of Methodism, as the Quarterly Conference, the Itinerancy, the Love-Feast, the Class-meeting, etc. ; also a course on the life of John Wesley, each period in his history being considered separately ; a course in Bible History, Bible Geography and Bible institutions ; one on the Great Doctrines of the Church ; on Methodist Heroes, etc. The reading of the *Pilgrim's Progress* by the class, with explanations of its characters, has also been suggested.

The religious meetings of the league are not its only gatherings. Social reunions are held from time to time at the residences of members of the Church ; and plans for more are proposed, embracing a literary evening in one month ; a musical evening in another ; a stereopticon journey to Paris, and a talk on scientific subjects, with experiments.

These plans are offered, not as forms in which our pastors.

shall bury their own individuality by following them precisely, but as suggestions, from which each may plan for himself how best to guard our young people from the perils that menace them, to train them up to the highest capacities of Christian character, and to utilize their powers in the work of the Church.

INDIA.

In the *MANUAL* for July, 1885, we gave an account of the organization of the Central Conference, as provided for by the last General Conference. The first session was held in Bareilly, January 13 and 14, 1885. The second session was held in Bombay, February 17-19, 1887, and through the courtesy of the Rev. C. P. Hard, one of the secretaries of the Conference, we have been favored with a copy of the Minutes. From this we give the report of the committee on Sunday-schools.

Our Sunday-school statistics for the two Conferences are :

	North India.	South India.	Total.
Sunday-schools,.....	567	65	632
Officers and teachers.....	717	358	1,075
Scholars,.....	22,061	3,630	25,691

This is an increase of 98 schools and 4,740 scholars over those of two years ago, and it shows great life and activity in this department of our work.

This grand army of Sunday-school scholars and workers devolves weighty responsibilities upon this Conference, which alone would be a sufficient reason for its existence. Yet the other interests committed to the care and direction of the Central Conference render it impossible to give sufficient time to this most important part of our Christian work. On this account your committee think it unwise to formulate laws now, lest for want of sufficient discussion our crude legislation might cripple and hinder instead of helping forward this glorious work.

What we say, therefore, is suggestive, and we hope it may be helpful. Our Sunday-School Union, created by our Central Conference two years ago, has at least done no harm.

We hope our present union will be a wide-awake and working board, and, taking into consideration the multiplied interests of our polyglot and polymorphous Sunday-schools, will work out ways and means of making them more and more efficient.

The Conference no doubt did wisely in voting to keep for the present our Lesson Leaves a quarter behind those of America, so that nothing

crude concerning the Scriptures comes before our vernacular schools. Yet we can but hope the time is near when we can come up to time and think the same thoughts and teach the same lessons simultaneously with the Christian world.

We call attention to the first three paragraphs of the last Central Conference report concerning the great opportunities for Sunday-school work this country affords in so many languages and among so many classes of people, and we urge upon the pastors the duty of securing the services of all Christians of our congregations in our Sunday-schools. "Success in this will depend largely upon the zeal and persistence of the minister."

Christianity is the only religion that has a sacred book translated and translatable into the simplest language of every race and nation of people, and capable of being understood by the most untutored minds and of being made available for the salvation of the wickedest soul. We therefore urge all our superintendents and teachers to insist upon the committing to memory of as many of the selected verses of the lesson as the scholars are able to learn. We should also urge all who can read to procure and keep a Bible and read frequently and constantly as much of the sacred Word as they can procure. While we help them to procure commentaries and other helps we should see to it that the words themselves of Jesus, the Saviour, are engraved upon the tablet of their young and retentive memories, ever remembering that the book should not be considered too sacred to be sent on its mission to save souls; that its sacredness consists in its power to enlighten and save every soul that cometh into the world: "The entrance of Thy Word giveth light."

The people of India are not readers. We should therefore use all proper means to induce our Sunday-school scholars to read other good and useful books. Commentaries should be prepared and sold cheaply, and the country should be flooded with interesting religious stories, biographies, and sacred history adapted to the wants and capacities of the children and youth. Something has indeed been done in publishing such books, yet this little has not been utilized by the Sunday-schools of India.

NORWAY.

Our brethren in Norway are still active as ever in Sunday-school work. The Rev. J. H. Johnston sends us a report from Christiania, June 1, 1887, as follows:

The Norway Conference has just closed a very pleasant and spiritual session at Porsgrund. The past year has been a year of growth and prosperity, and in no department of our work has the success been more apparent than in the Sunday-school work.

The statistical reports for the year show a very encouraging increase both as to schools and scholars. At present we have 55 schools, 498 teachers, and 4,865 children—an increase over last year of 7 schools, 61 teachers, and 766 children. The collection for the Sunday-School Union is a little

in advance of last year. The amount collected this year is 172 kroner. In reaching this result we were (as you already know) greatly helped by the grant of last year from the Sunday-School Union of our beloved Church, for which grant the Conference, by resolution, expressed its gratefulness, and likewise desired me to again ask the Sunday-School Union to favor us with an aid of \$200 for the current year.

If we shall be able to press the Sunday-school work of our mission as the doors are providentially being opened for us, and keep going the work already organized, you will readily see our great need. I hope, therefore, that our request will be favorably considered. We are determined to push the work, and I know you desire to help us in so doing.

As the former grant had been judiciously used the Board had no hesitation in making an additional grant for Sunday-school work in Norway. They were especially encouraged to it by the fact that the brethren of this Conference, out of the poverty of their people, raised collections for the Sunday-School Union amounting to nearly fifty dollars.

MEXICO.

In a letter from the Rev. J. W. Butler, under date of May 10, we are told some interesting facts in reference to our Sunday-school work in that country. Accompanying the letter is a financial report of the expenditure of the grant made last year:

We need hardly say that all the missionaries in the field are truly grateful for the assistance you have been giving in this important work, and we trust that the distribution of the grant will meet with the approval of the members of the Board. Among other things you will see that we have been publishing with it a Spanish translation of Longking's *Light to the Path*. This work was undertaken and published by the special recommendation of Bishop Harris during his last visit to this country, and has been introduced into all our schools throughout the mission field, to the great satisfaction of scores of our teachers.

You will also note that through your generous aid to our press we have been enabled to reach many points before untouched. Bishop Hurst, who has just been on a visit to this country, can inform you concerning the growth of our work, and how vastly your grants aid us in this work. We believe he is also impressed with the importance of enlarging, as far as possible, all our press interests, and thus helping us in our Sunday and day schools in different parts of the mission. For the new year we most respectfully beg you, if possible, to increase the grant for the work before us. We believe that this is an important time in our history, and if it were possible to give special attention during the next two or three years

to our Sunday-school work the future would show the wisdom of such an act. The statistics of our mission, just published, show an increase of 322 Sunday-school scholars for 1886. We believe the current year, with your aid, will show no less increase.

FROM THE SOUTH AND SOUTH-WEST.

Dr. Gillet, our agent for the South and South-west, sent his regular quarterly report to the Board at its June meeting. From this report we take the following, which will be found to contain items of interest :

During the quarter ending May 31 I have attended two Annual Conferences, six District Conferences, two preachers' meetings, one Union Sunday-school Convention, one Assembly, twenty-two Sunday-school Institutes, making eighty-four public addresses to Sunday-school workers and others, preaching twelve times, visiting sixteen Sunday-schools, writing about eleven hundred letters with reference to my work and traveling 7,900 miles in the States of Ohio, Tennessee, Indiana, North Carolina, Alabama, Georgia, and Florida.

Institutes of two or three days' duration each have been held in Central Tennessee College at Nashville, Tennessee; Morristown Seminary, at Morristown, Tennessee; Bennett Seminary, Greensboro, North Carolina, and Clark University, Atlanta, Georgia. The latter was in connection with the Preachers' Assembly and Theological Institute, conducted under the auspices of Gammon Theological School by Dean W. P. Thirkield, B.D. At each of the schools named we reached a large number of students and a good many preachers, especially at Atlanta, where about fifty of the latter were in attendance.

During the months of April and May, the following places were visited and Institutes held: in Tennessee, Nashville, Tullahoma, Chattanooga, Dayton, Cleveland, Knoxville, Morristown, Greenville, Johnson City and Jonesboro; in North Carolina, Greensboro, Raleigh, Goldsboro, Wilmington, Shoe Heel, Charlotte, Lumberton, Lenoir, Bakersville, Asheville and Clyde. Some of these places were off the railroad and reached by hard riding over rough mountain roads. At many of the places, wherever possible, meetings were held with both white and colored churches. In most the attendance was all that could be desired, and we have every hope that the result of the campaign will be helpful to our work in the localities visited. Reports which come to me from pastors and presiding elders show that our work is growing.

The Presiding Elder of Baton Rouge District, Louisiana Conference, Rev. Stephen Priestly, writes under date of April 27, "We have organized four new schools this quarter with two hundred new pupils. I meet the schools every round at every point, and have not missed any yet;" and he adds, what is too true "The greatest trouble among our people is that our pastors are not much interested in the children or Sunday-schools.

In many places the children could teach the pastors. The instructions to the preachers at Conference are very important to us."

The same mail brings letters from three pastors reporting seven new schools there on one charge.

At meetings in Ohio and Indiana I have urged upon pastors and workers the organization of Church Lyceums and Oxford Leagues; and Robert's Park Church, Indianapolis, will have a league with a large membership.

The second-hand book department is still in operation, though my constant absence from home and the fact that I have no room in which I can gather, sort, and ship such material, makes it impossible to do all that might be done. About three thousand volumes have been distributed this quarter, chiefly to and through our seminaries and colleges.

Never has the demand for work in the South been so imperative, and never the promise of results so great as now. The negroes are just at the point where the little encouragement and help we can give elate and strengthen them, and the southern whites are daily becoming more friendly to our work, and more appreciative of its value to themselves. In many parts of the South, as in Northern Alabama, our white work is rapidly gaining, and if for a few years to come we can give considerable attention to this field the results will more than justify every expenditure of time and money.

FROM THE WEST AND NORTH-WEST.

The Rev. J. C. W. Coxe, D.D., the agent of our Union for the West and North-west, sent the following in his report to the Board at the June meeting :

The month of March was devoted to visiting Annual Conferences in Kansas and Missouri. The South Kansas Conference met at Chanute. Here an excellent anniversary was held, the pastor and the president of the Conference Sunday-School Union having made full preparation therefor, and a large audience presented a fine opportunity for the presentation of our distinctive work. At the South-west Kansas Conference I was not so fortunate, the pastor declining to arrange for an anniversary on the only afternoon when I could be present at the session. I had, however, by the courtesy of Bishop Andrews, an opportunity to address the Conference and to urge loyalty to our own peculiar lines of work. The value of our Union ought to be appreciated more than it is by this Conference, one district (the Garden City) having received from us more than the entire Conference raised the preceding year. The Presiding Elder, Rev. A. P. George, reported twenty-nine new schools organized within the year, of which number at least twenty owed their existence directly to the aid furnished by the Sunday-School Union.

Thence I went to Parsons, where I spoke on our Sunday-school work

on Sabbath evening, and on the Tuesday evening following addressed a large gathering of young people on the Oxford League.

At the session of the St. Louis Conference I held no anniversary, the pastor having arranged for a Sunday-school Institute to be held a day later than I could remain. I had a good hearing before the Conference, and had also a meeting with the presiding elders, at which our work was freely discussed, greatly, I think, to our profit. These presiding elders make an apportionment in our interest, which I feel confident will be on a more generous scale than hitherto. The Sabbath following this visit I spent with the Grand Avenue Church in Kansas City, preaching both morning and evening and addressing the large Sunday-school in the afternoon.

The Central Missouri Conference held its first session at Sedalia, the members having heretofore belonged to the St. Louis and Missouri Conferences. A thoughtful hearing was accorded our work by the Conference, and the anniversary on Thursday afternoon was enthusiastic and profitable. These "brothers in black" will honor themselves and the Church by fidelity to all her interests. A Missionary Convention at Oskaloosa, Iowa, under the direction of Dr. McCabe, summoned me to speak on the problem of home evangelization, and the relation of our Sunday-school work thereto, to which call I responded on the 30th of March, as fairly and fully as I was able.

The month of April was given to church visitation within the bounds of the Iowa Conference and to an accumulated correspondence from various parts of the west and north-west. With this correspondence it is difficult to keep pace while engaged in field work, away from the sources of information as to details which are frequently called for. This growing correspondence shows an increasing interest in improved methods of Sunday-school work, and especially reveals the great need felt by pastors for some link between the Sunday-school and the Church. How far the Oxford League will meet this need remains to be seen; but from the inquiries which come to me and the requests for aid in organizing leagues, I should judge that many look hopefully to it as "the missing link."

Early in May I began a series of engagements in Institute work and District Conference visitation, which occupied the entire month. In the City of Detroit I held two Institutes, one in the Fort St. Church, and the other in Simpson Church, and a third for the same district at Birmingham. These meetings were fairly attended and full of interest. Thence I went in succession to the Mount Pleasant District (Iowa Conference), Ministerial Association at South English; the Cedar Falls (Upper Iowa) District Conference at Parkersburg; the Humboldt County (Iowa) Sunday-school Convention at Humboldt; and the Muscatine District, (Iowa Conference) Ministerial Association at West Liberty; at each of which I spoke on Sunday-school topics, and at the Convention did some Normal work. During the month I preached nine times, gave thirteen addresses, besides conducting the Normal work at four meetings.

The following is a general summary of the quarter: Sermons and addresses, 46; Annual Conferences visited, 4; District Conferences visited, 3; Churches visited, 11; miles of travel, 3,610; traveling expenses for the quarter, \$30 48.

In addition to this brief report I may be permitted to say several things which have impressed themselves upon me with new force:

1. The general neglect of instruction concerning our connectional interests by pastors, and the consequent ignorance of our people in regard to our own Church work—save always missions. The emphasis placed on this by General Conference legislation, and the fact that the missionary report has come to be a practical test of Conference standing, keep this cause “*at the fore*,” but other interests are slighted, or wholly neglected by not a few who pride themselves on their record on missions. To correct this indifference and develop a true connectional spirit will require much instruction and admonition, editorial, episcopal, and secretarial; and both time and patience will be important factors in securing the desired result.

2. The indifference of many pastors to doctrinal training is alarming. They are latitudinarians in what they allow if not in what they teach. They do not insist on the use of our own books and papers. They permit misnamed “union” helps (?) in their Sunday-school. They say that they yield that they may win, when really their course is dictated by cowardice. They surrender a garrison to save it. For the sake of peace they put a premium on disloyalty. How long will it take to conquer with such leadership?

3. The amazing impudence of many representatives of the American Sunday-School Union in the west lays a large tax on Christian charity. The relations of the Methodist Episcopal Church to that organization are persistently misrepresented; our people are easily misled by a plea for “the Sunday-School Union”—American being conveniently ignored; and our numerical superiority makes it a matter of no small importance to secure our favor—and money.

4. Our name favors their ends. “The Sunday-School Union” and “The American Sunday-School Union” are not so dissimilar as to be readily distinguished by the mass of the people. In our own case the qualifying term “Methodist,” or “of the Methodist Episcopal Church,” is rarely used, while not infrequently the American is dropped from the other title—for economic reasons.

I do not enlarge on these hints. They present some embarrassing problems. They point out some hinderances. The troubles are real, not imaginary. How to correct the evils and provoke to good works challenges my largest wisdom and my best endeavors. I labor hopefully, but I turn longingly to the east for more light. May it speedily break forth as the morning and flood all the fair land with its radiance.

TRACT SOCIETY.

BULGARIA.

IT is now nearly two years since the Tract Society, by request of the brethren connected with our mission in Bulgaria, made a small grant to enable them to establish a monthly periodical. The letter which asked for the grant was published in the *MANUAL* for October, 1885. The reception of the money was acknowledged by the Rev. D. C. Challis in a letter dated Loftscha Oct. 3, 1885, in which he refers to the excited state of the country at the time and the impossibility of accomplishing their work until the political situation became more settled. There was nothing to do but to wait.

We have waited, and our Bulgarian brethren have not been idle. In a letter from Brother Challis dated Loftscha, April 27, 1887, he tells us what they have accomplished with the small grant made them two years ago.

The sum you sent enabled us to publish 1,000 copies of our monthly periodical *Christian Witness*, and put 500 copies into circulation. The remaining copies serve as tracts, and while some have been bound and are being sold others will be given away as tracts. The publication is still continued and has a circulation of about 300 subscribers by mail. It is well liked and fills a place supplied by no other existing periodical. It is designed especially for developing the religious life of those who are already Christians. Nevertheless in this town several copies are taken by persons entirely outside our communion.

As I said before, the \$50 you sent, together with the money received from subscribers (1 franc per year), paid all the expense of publication and circulation, and left us the 500 extra copies clear.

This report shows a great deal accomplished with small means ; and the Board at its meeting in June made another grant of \$50.

KOREA.

The Rev. H. G. Appenzeller writes from Seoul, under date of Feb. 14, 1887, giving account of his work in Korea. From this letter we make the following extract :

You will be glad to learn we are continuing our work in the tract line. Last Easter I baptized a young Japanese attached to the legation here. He speaks English, and of course also understands Chinese. He is a warm-hearted Christian and zealous for Methodism.

Last summer the Rev. Dr. Sites on my request sent me a few tracts in Chinese; one on "Faith" he regards the best in that language. This young Japanese brother took this tract and had his Korean teacher translate it. One of the school-boys in need of a little extra money copied this again. He came back saying, "That is a very good book." He is secretly studying the Bible now, and last evening, as I was walking with him, he told me he wanted to see that "book again." Of course his request will be granted, and I pray God will give him faith to lay hold of the promises and be gloriously saved. It will not be long before we shall have some conversions. The Koreans are afraid of being found studying about Christianity openly, so they do it secretly. A tract given quietly can be slipped in their long coat-sleeves and no one know it, and then be read again.

I am planning to work right along this line. We are also at work on the translation of the Bible, a committee consisting of all the missionaries here being formed for the purpose. The Rev. H. G. Underwood, of the Presbyterian Mission, is president, and your humble servant secretary, of the committee. The work will be pushed as rapidly as possible.

We feel wonderfully encouraged with the present outlook for the spread of Christianity in this "hermit nation."

MEXICO.

Under date of City of Mexico, May 10, the Rev. J. W. Butler writes as follows, after giving a detailed financial report of the expenditure of the grant made last year :

The question with us is not what shall we be able to do with the means placed at our disposal, but how shall we be able to make these means meet the demands of the case. Never before in the twelve years' history of our press, during which time we have issued 21,935,132, pages of religious literature, have we had so many and so large demands for the printed pages : they come to us from every State of the Republic ; they come to us, too, from many countries in Central and South America, while occasionally an appeal from some "island in the sea" reaches us. We are now reaching many places in this Republic by means of the printed page which so far have never been visited by any living missionary. Several sections of the country are being in this way prepared for missionary

work in the future. We watch for opportunities, and through the public press often have our attention led to those sections of the country where the people have become thoroughly disgusted with the Roman Catholic Church, and are trying to throw off its yoke. To such places we immediately commence to send tracts, pamphlets and small books, doing so just as far and as often as we can secure the names of persons of influence living in these sections. When we cannot secure names we send to post-masters, mayors of towns, and to the directors of libraries.

We have recently been giving special attention to prison and army work. Mrs. Bishop Hurst, who was in Vera Cruz early in the year, visited the National Prison there, which contains hundreds of souls, and became deeply interested in these poor prisoners. By her special request we have made several remissions of tracts, pamphlets and papers to that place. We have also a few friends in the army in different parts of the country who are receiving our tracts and small books and distributing them to the soldiers. Every few days from some such source we receive an appeal for more tracts and more books. It does seem as if the calls of the past year have been more numerous and more earnest than in any year of our history, and as time goes on our opportunities for usefulness seem to increase. The work has so grown upon our hands during the past year that we have found it necessary to enlarge our facilities for work, so we have just moved our press into larger quarters and fitted ourselves so for work that we hope to be able more than ever to meet the demands of this very important and growing department of our mission.

NORWEGIAN LOAN LIBRARY.

The books loaned to Norwegian and Danish sailors are still going around the world on their errand of mercy. The Rev. M. Hansen, pastor of the Norwegian Bethel Ship in Brooklyn, sent the following report to the Board under date of March 22, 1887.

As another year has gone we again lay before you our report with regard to the library work among our Scandinavian sailors, which your Society and the Seamen's Friend Society so liberally has sustained since it was started. Inclosed you will find an account for money received and disbursed during the past year, and also a few of the many letters we have received testifying to the good work our libraries are doing.

We have now in all 138 libraries, being 20 new since last year. Several boxes from which books had been lost have been refilled with new books, and to our loan library for sailors while in harbor we have also added 50 volumes, and this branch is also very much appreciated.

All our libraries except two (which are to be repaired and refilled) are out, going from one vessel to another, and the more they become known the more they are asked for and appreciated, so we have a constant call for them; but for the last two months we have been unable to meet the

demand for them, as we have no money to buy stock, and we therefore again this year ask your Society for an appropriation of \$100.

This report was too late for the March meeting, but at the meeting in June the Board made the grant asked for.

In connection with the report were several letters from officers on whose vessels the books had been used. We give extracts from these.

The following was written from Liverpool by the first mate of the bark *C. F. French* :

After your own request to let you know how we liked your books I feel to send you our best regards and thanks to you and all who have helped to give us such good and truly religious reading. You can hardly imagine what a great blessing these books have been to us. They have been read over and over again by every one on board, and what a result ! Seven of our men who did not think of God before have been brought from darkness into light and are crying to God for mercy, And all this has been accomplished by the grace of God through the reading of your books. Also to me they have been a great blessing. May God bless you all.

Last year we published an extract from a letter from the first mate of the bark *Viga*. In that he spoke of his joy on being able to get Library No. 36 in Liverpool. He carried this library to Rio Janeiro, South America, and from there writes as follows :

Library No. 36 I have now had for some time, and I have now sent it on board of the bark *Salem*. I am very thankful for the use of the books, and I can say they have been a blessing to 'most all of us on board here. May God bless you and your work.

From Buenos Ayres, South America, the first mate of the bark *Sebal* writes :

We hereby send our most hearty thanks for your goodness in lending us one of your libraries. The books have indeed been well used and have done much good among us. We now transfer the box to the bark *Hassel*.

From Marceio the captain of the bark *Heindal* writes :

My first mate received one of your libraries when we left New York, and I want hereby to express my grateful thanks to you for such a kindness. The books are a great blessing to us, and I should like very much to have another box, as we now have read all the books in this one.

FROM THE WEST AND NORTH-WEST.

From the report of Dr. Coxe, given to the Board at the June meeting, we make the following extract concerning his work as agent in the West and North-West :

During the month of March I was engaged in visiting Annual Conferences in Kansas and Missouri. At the South Kansas Conference I held an anniversary, but had no opportunity to address the Conference. At the South-west Kansas Conference I secured a hearing in open session, but could not secure an opportunity for an anniversary. The same experience awaited me at the St. Louis Conference, but some compensation was found in the fact that ample time was given me in the Conference session, and I was permitted, by the courtesy of Bishop Mallalieu, a free conference with the Presiding Elders in regard to our work. At this meeting I urged upon the brethren the importance of giving personal attention to our work, and was gratified to learn that an apportionment had been regularly made to the charges of the amount which each was desired to raise, both for the Tract Society and the Sunday-School Union. This I regard as of real value to our interests, since pastors thus advised that a definite sum is expected from them are less likely to neglect the collection than when no apportionment is made. At the session of the Central Missouri Conference I held a successful anniversary as well as addressed the Conference. At each of these Conferences I distributed samples of our tracts and endeavored to create a new interest in the work of tract distribution.

I have urged the following points upon the attention of the preachers :

1. The importance of using the Tract Committee appointed by the Quarterly Conference. In too many instances this appointment is merely ornamental ; the committee is expected to do nothing, and it fully meets the expectation. The fault is chiefly with the preacher. He is chairman of the committee ; to him they look for advice, instruction and plans of work. Many pastors give the matter no attention, never call the committee together, plan no work for them, give them nothing to do. Yet the appointment of such a committee contemplates definite results. It is their duty "to devise and execute plans for local tract distribution." I have sought to place the responsibility where it belongs—on the pastors as leaders in all church work. In many respects pastors do too much ; in this they do too little, both personally and by proxy. To utilize both church members and the press in tract circulation will be an immense gain every way.

2. The value of the Sunday-school as a tract-distributing agency. The members of the Sunday-school will prove most efficient helpers in carrying out the plans matured by the Tract Committee. The primary department is a good agency for the circulation of temperance tracts, particularly "Our Temperance Story Series" and the "Temperance Pictorial Series." The "Memory Series" will carry the Gospel into many homes

in attractive form, while in the "Pocket Series" there are measureless possibilities of good through the services of willing workers who may be found in every Sunday-school.

3. Wise discrimination in the selection of tracts for specific ends. *The Ten Doctrines of Grace* (No. 94, Pocket Series), and *Walks with God, Stand Fast and Dangerous Ground* (Nos. 26, 27, 28), have been specially commended to notice during my spring campaign as suited to the great number of converts recently received into the Church. Tracts specially suited to character training and to the development of symmetrical Christian life have been pointed out and many such distributed to those interested.

The month of April offered but few opportunities for direct work. Much correspondence was attended to and plans matured for work reaching through the summer, the outcome of which will appear in later reports. In May I visited Detroit, Michigan, for the purpose of holding a series of Sunday-school institutes, and in the intervals of a busy week did something to stimulate interest in tract work, particularly in the direction of enlisting the Sunday-school, as before indicated. I also attended the sessions of three District Associations—the Mount Pleasant and Muscatine (Iowa Conference) and the Cedar Falls (Upper Iowa Conference), at each of which I delivered an address and exhibited samples of our various publications. Very encouraging interest was shown at all of these meetings, and "the omnibus fiend" will have less sway in the future in many pastoral charges, to our manifest advantage. I also attended the session of the Humboldt County (Iowa) Sunday-school Convention, where, although an undenominational gathering, I made a plea for more Scripture memorizing in the Sunday-school, and distributed samples of our "Memory Series."

The following is a concise summary of general work for the quarter : Miles traveled, 3,610; number of sermons and addresses, 46; number Annual Conferences visited, 4; number District Conferences visited, 3; number churches visited, 8.

SWEDISH COLPORTEUR IN CHICAGO.

The Rev. S. B. Newman, the veteran tract colporteur among the Swedes, is still laboring among his countrymen in Chicago. From his report of the last quarter's work we take the following :

I have distributed 1,283 tracts, 4,934 pages, visited and prayed in 303 families and preached 25 sermons. The tracts are received by my countrymen with great thankfulness, not only in families, but on the street-cars and other places, and I hope and pray that they may be the means of awakening and, by God's grace, of converting many souls.

I generally preach, by the grace of God, in different parts of the city suburbs, as in Fairfield Avenue, near Humboldt Park; in Melrose, eleven

miles from Chicago; in Bridgeport and the south side. A Swedish mission has just been started in Cottage Grove. You will perceive that the field is very large, but God is giving me grace and power.

CHINA.

The following, written from Chinkiang May 5, 1887, by the Rev. G. W. Woodall, will convey to our readers some idea of the mode of tract distribution used by our missionaries in China, as well as some of the perils to which our faithful missionaries are exposed :

As a rule we do not give away tracts, but sell them at a low price, believing that a Chinaman better appreciates what he pays for. Thus the Tract Fund is used many times before it is exhausted. A tract costing, say, ten cash is sold for five, six or eight cash, just enough to make the purchaser think he is paying for it.

Tracts of all descriptions have been purchased—the *Fu-Kien Gazette*, Sunday-school lessons, Illuminated Text Cards, Christian Classics for Day Schools, Child's Paper, Gospel Songs, etc. Vouchers for the entire amount are in my possession and the accounts have been annually audited by a committee appointed by the Annual Meeting of the Mission. I wish to speak especially of the last voucher presented—the largest amount ever granted at one time—being \$160, Mexican. It was presented by our superintendent, Rev. J. C. Hart, who has been appointed by Bishop Fowler to re-open the West China Mission. He is joined by Mr. Cady of that mission, Dr. Morely of the Wesleyan Mission, and Mr. Fabor, one of the oldest missionaries in China. They go upon a perilous journey up the rapids of the Upper Yangts; but the peril of the journey is as nothing compared with what may await them at Shun-King, the late head-quarters of the West China Mission.

The large amount of tracts which they have taken are for sale or distribution on this long journey. They will reach a class of people who seldom or never see foreigners, and hence have had no opportunity of hearing of the precious Gospel of Jesus Christ. I have great confidence that much good will be accomplished.

Let the prayers of the Church go up for the safety and the success of these devoted servants of God.

OUR SPECIAL AGENT FOR NEW YORK CITY.

FROM the interesting report of the Rev. G. H. Goodsell, made at the June meeting of the Board, we take the following :

I have preached during the quarter at St. John's, Morrisania; Forty-third St.; First Place, Brooklyn; Willett St.; Thirty-seventh St.; Perry St.; First Church, Greenpoint; South Second St., Brooklyn. The account

of our work has been well received in the churches, and heartily indorsed by pastors and laymen. I am confident that much skepticism with regard to tract work has been removed. Brethren have bidden me God-speed, and have assured me of a hearty welcome when I shall again visit them.

During the quarter both Conferences have met. Both Conferences passed resolutions heartily indorsing the work of your agent and urging co-operation on the part of pastors and churches.

Several of our churches are doing specially good work in the tract cause. Forty-fourth St. deserves special mention. A thorough house to house canvass is being made under the direction of Dr. L. H. King, the pastor, and with very encouraging results.

I have put into circulation 197,000 pages of our tracts in localities substantially the same as mentioned in our last report.

Sunday, May 1, I spent in visiting the prisons of this city. Held a preaching service in the Tombs—visited each cell, conversed with prisoners, and circulated our tracts. Had an interesting, though sad, interview with Peter Smith, who was under sentence of death, and who was executed May 5. Want of space prevents my going into the details of this visitation. The side of life here seen is dark enough. The fruits of rum, vice, poverty, and crime are appalling.

The work in the lower part of the city continues with increasing interest. The Woman's Home Missionary Society has had made a suitable closet with apartments, and placed it in Castle Garden. In it may be found a supply of our tracts, which are circulated by Mrs. Matthews on the arrival of each ship. This closet has been lettered "Tract Depositary and Woman's Home Missionary Society of the Methodist Episcopal Church;" also this motto: "For the love of Christ and in his name." The New York City Church Extension Society has employed Mr. Matthews as city missionary. Under our supervision a great and important Christian work is being carried on for God and Methodism—all of it as the result of the action of this Board in the appointment of your Agent one year ago.

I herewith append to my report the reports of a few of the workers who are aiding me in tract distribution. These are only samples culled from a large amount of matter in hand, which for want of space cannot all appear in print:

No. 2 reports, April 6: "I distributed tracts on the steam-ship *Warwick* of the Bristol Line, at the foot of Maiden Lane. They were well received by the officers and crew. They said they were glad to have me come and supply their men. Promised to attend John St. Church when in port."

"April 8.—John Brown, of Hull, England, took a tract in Castle Garden. He was much affected by reading it. Came to our State St. office, told me he had been a Christian, but had fallen away through drink. We sent him to 36 Bowery, a temperance house. He came to John St. next Tuesday. He gave his heart to God. He was a currier by trade and soon got work."

No. 3 reports: "Two men were converted on a California ship. Their

names were James Grey and Richard Brown. They asked for something to read. We supplied them with Testaments and tracts."

No. 4 writes: "I distributed the tracts you gave me last Sunday. I entered a house at Highbridge and presented my tracts, which were received very kindly. But one young lady who was present denounced the 'Methodists' as a people who were altogether '*too religious*,' and she liked to go to balls, parties, and theaters and enjoy herself. I told her God would call her to an account. I gave her the tract 'What is this change?' an account of the conversion of a gay young lady. She promised to read it. I shall call soon and see her again."

No. 5 writes: "Allow me to thank you for your supply of tracts. They have gone wherever I have gone. In the saloons, dives, dance-halls. I have sown the seed and know the Lord will bless. They serve me as an introduction, and I always go loaded down with them. To cabmen, marketmen, night laborers, they have come just in time to be read. These men have nothing to claim their attention just along in the small hours of the morning before the papers come out, and gladly accept the proffered tract and read it, and then in the quiet hours I think they have double force, as one thinks upon what he reads.

"I have supplied the Baltimore Transportation Line of boats. There are seven boats each, with a crew of thirteen men. One man was converted through reading 'Buy Your Own Cherries.' "

GOOD TIDINGS DAY.

THE Tract Society, in connection with the Sunday-School Union, again recommends the observance of the third Sunday in October as "GOOD TIDINGS DAY" in all our churches. For the past two years many of our churches, complying with the request of these two societies, observed the day and took up collections for Sunday-school and tract work. The interest increases and we trust will continue to increase.

A suitable service will be prepared to aid in the observance of the day. When ready, announcement of the terms on which it can be obtained will be made in the Church papers and by circulars. It is to be hoped that our pastors every-where will seek to arouse an increased interest in the work of these two church organizations. We are satisfied that our people need but to have their attention called to it to contribute of their means for its extension.

Let every pastor, therefore, put on his calendar for Sunday, October 16, "GOOD TIDINGS DAY."

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

BENJAMIN D. PRICE & CO.'S

PAPER IMITATION OF STAINED GLASS

Equally adapted to large or small windows.

Large or small panes of glass.

1080 churches have used it.

1887.—EIGHTH YEAR.

PRICE, SIX CENTS PER SQUARE FOOT. SURFACE MEASURE OF WINDOW.

Samples of the paper will be sent for 50 cents, and if the size of window and shape of panes are given, a suitable design and pattern will be made for a part of the window. No other orders filled for less than \$1.00.

In ordering, send rough drawing, showing size, shape and number of panes of glass in each window. Give sizes in figures, and make paper patterns of odd shapes.

After receiving our paper, if more is wanted to complete the order, enclose the money for it, at the rate of 2 cents a piece for border, and 3 cents a piece for all other patterns. If too much money is sent the change will be immediately returned.

On examination of an order, if our patterns or colors are not satisfactory, we exchange without charge. Before applying the paper, a piece of wringer rubber roller should be procured about $1\frac{1}{2}$ inches in diameter by 3 inches long.

We furnish them by mail at 30 cents each.

We require that the paste be made exactly as we direct, using wheat flour of the best quality, scalding the batter with water that is undoubtedly boiling; that the oil and varnish must be of the best quality; that the paper be not applied when the glass is warm from the sun, or other cause, and that it shall not be exposed to frost until all is completed and dry.

We claim that its application to the glass is easy, interesting, and inexpensive; that unless we use our darkest colors, the obstruction to light is slight, but the subdued and softened effect is very gratifying.

We claim that it is a perfect substitute for shutters and sun-shades; and for all churches, new or old, having plain glass windows, nothing in the way of decoration will cost so little and please so much as the use of our paper.

(OVER.)

✠TESTIMONIALS.✠

REV. W. G. CONNOR, Georgetown, Texas, writes: "*Several years ago, your house furnished the colored paper for the windows of our chapel, and I write, hoping you have more of the same kind.*"

REV. J. G. GAMMONS, of Westport Point, Mass., says: "*The paper which was put on the church at Westport Point, Mass., five years ago gives splendid satisfaction.*"

JOSEPH W. BARNES, of Alexandria, Minn., wrote, January, 1887: "*As a steward of the M. E. Church in this place, I wish to say that during the fall of 1885, we applied your paper imitation of stained glass to the windows of our church, and are very much pleased with it. The paper appears to be all that is claimed for it.*"

After our paper had been tested for two winters, at Clayton, Mich., Mrs. A. S. Van Astrand, when ordering more, said: "*We like it very much.*"

REV. AUG. ALTHOFF, of Chatawa, Miss., writes: "*The paper for imitation of stained glass, received a few days ago, proves to be a great success. I can promise you, already, orders for three Catholic Churches in this neighborhood.*"

REV. C. H. TREGLOWNY, of St. Thomas, Dakota, writes: "*The paper is a complete success, and I will take pleasure in advancing its merits to my brethren.*"

J. H. COLE, of Weston, Mich., wrote, Oct., 1886: "*We all like the patterns very much, and our ladies are putting it on very nicely—They have not made any mistakes, and are doing it much nicer than it was done at the M. E. Church by a man hired especially for the purpose last year.*"

REV. GEORGE E. TAYLOR, of Clay Centre, Clay County, Neb., wrote, Sept., 1886: "*The beautiful little church which we built here two years ago, after your plans, affords great satisfaction. The paper imitation of stained glass is in all respects a success. We like it.*"

REV. T. E. SHERWOOD, of Denison, Texas, writes: "*About three years ago, I ordered paper from you for a large church in Jefferson, Texas, which gave perfect satisfaction; and I now try it again.*"

REV. J. WILLS, of Manitowee, Wisconsin, made inquiry of Rev. Thomas Sharp, of Plover, Wisconsin, with regard to the advisability of using our paper, and received the following reply: "*The people of Plover consider the paper a success, and I concur. If you follow Mr. Price's DIRECTIONS, which are as simple as A B C, you, and all concerned, will be ABUNDANTLY SATISFIED. Whoever puts the paper on the windows must follow Mr. Price's directions.*"

We make very satisfactory work with old square head-windows.

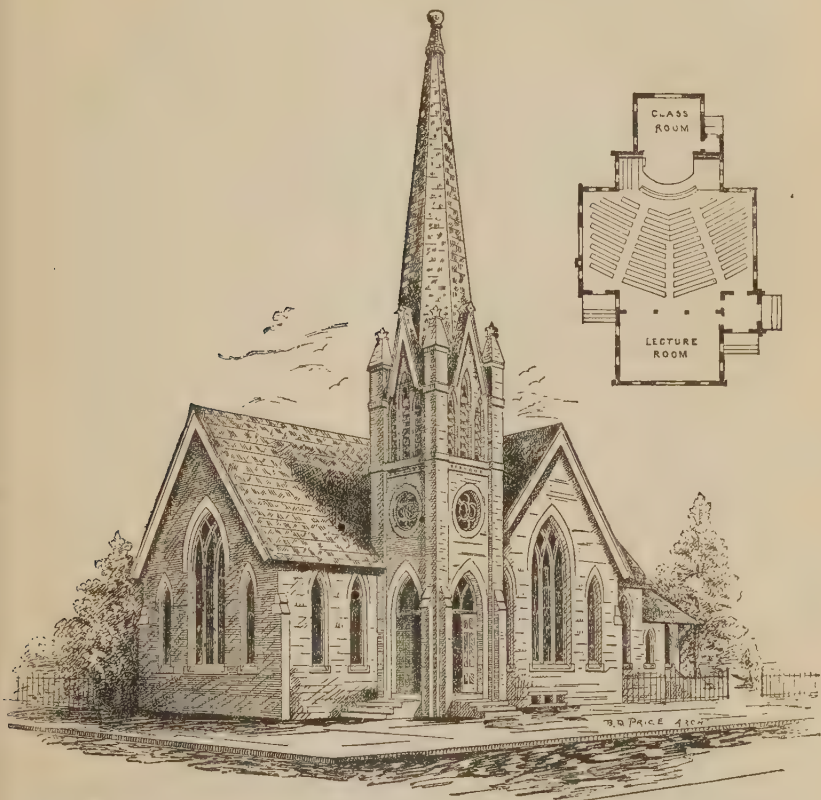
THOMAS MAY, of Kent, Ohio, wrote, Dec. 21st, 1886: that they had intended to get new Gothic windows, but that the building committee and the pastor visited the M. E. Church at Cuyahoga Falls, Ohio, and were so much pleased with our paper in the old windows, that they decided to retain their square head frames.

Guarantee.—We guarantee all money sent as we direct to reach us safely, and all paper sent out to reach the buyer in good condition. Here our responsibility ceases. Our paper always sticks when put on carefully according to directions; but we do not guarantee it to do so, because we do not furnish the materials for applying, and we are not at hand to oversee the work.

Price, Six Cents per square foot, surface measure, of the window.

All orders must be accompanied with draft on New York or Post-office Money Order on Philadelphia, or cash in registered letter, covering the cost. The paper will be sent by mail. If ordered C. O. D., express charges will be added. Address,

BENJAMIN D. PRICE & Co.,
1026 Arch Street, Philadelphia, Pa.



OUR MODEL CHURCHES.

This shows perspective and ground plan of a new design which appears in our Catalogue for 1887 as No. 49 and 49 A.

The tower is 11x11 feet, 76 feet high. The walls are 16 feet. The ceiling is 23½ feet high in the middle, plainly plastered.

No. 49 does not have the class-room and rear vestibule. The total length of the building is 65 feet; the width across the transept is 50 feet. The auditorium contains 250 full seats in the pews. The lecture-room is 20x30 feet, opening into the audience-room by folding doors, making all the space available. The lecture-room will seat 110.

No. 49 A. The length of the body of the building is 65 feet; the wings project 8 feet, and the class-room is 16x20

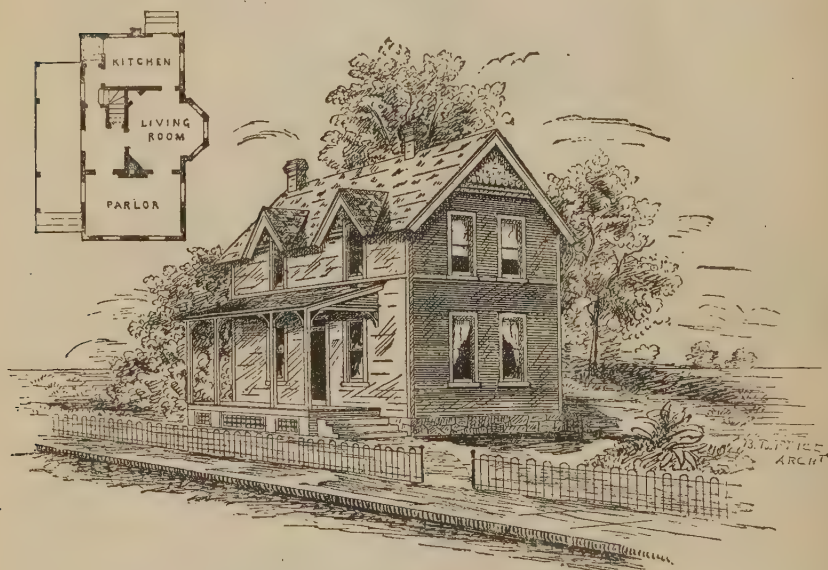
feet. The total width across the transepts is 46 feet, and the total length 81 feet.

The lecture-room is 20x30 feet, opening into the auditorium by folding doors. The floor of the class-room is on a level with the pulpit platform, and connects with it by large sliding doors. The auditorium contains 230 full seats in the pews, but when all doors are open this house will seat from 400 to 500.

Where labor and materials are cheap these churches will cost from \$5,000 to \$7,000.

The plans are for brick buildings.

Price, No. 49, \$25 ; No. 49 A, \$30.



OUR MODEL DWELLINGS.

This is one of our new designs for a cheap frame dwelling. The body of this house is 18x36 feet.

The porch is 8 feet wide, and the bay window projects 4 feet.

The posts are 16 feet. The first story is 8½ in the clear—the second story is 6½ feet to the square and 9 feet high in the middle. There are no attic rooms. The kitchen stairs run to the cellar under the pantry. There is a large closet under stairs to second story.

The parlor is 11x17 feet. The living room, including the bay window, is 13x14 feet. The kitchen is 9x11½ feet.

The second story contains three bed-rooms and large closets.

The two chimneys are arranged so that all the rooms may be warmed and open fire-places or grates used if desired.

Where labor and materials are cheap it will cost from \$750 to \$1,000. Price of plan, \$4.

OUR ARCHITECTURAL DEPARTMENT gives increasing satisfaction both to ourselves and to those who avail themselves of it. Our statement in the April number of the *MANUAL* gave the summary from the beginning to March 1, 1887, showing total plans furnished, for churches, 2,609; for dwellings, 84. During the next three months we furnished for churches 166; for dwellings, 6; showing total to June 1, churches, 2,775; dwellings 90.

This indicates that our architect has a larger experience in this kind of work than any other in the country. He invites suggestions from all who have used his plans, and avails himself of those which seem valuable. He especially studies to secure the best results in the simplest way and at the least expenditure of money. Occasionally complaints have been made of defective construction, but in nearly every instance, when the facts were ascertained, there had been some departure from the plans or specifications. Where real defects have been disclosed they have been remedied, and for churches of moderate cost and inexpensive dwellings we have the largest variety of designs and the best plans in the country, and our low prices leave all without excuse for attempting to build without plans. Send for catalogue, select and order as it directs, and permit no change without consulting our architect. Address A. J. KYNETT, D.D., LL.D., 1026 Arch Street, Philadelphia, Pa.

Laws and Forms for Churches, a book of 578 pages octavo, is now ready for delivery, and gives full information of the laws of all the States and Territories, and forms to correspond, for organizing churches and every thing pertaining to property. Price \$5—to ministers \$3 50. Sent by mail, postage paid.

ADDRESS *same as on preceding page* marked *Personal*—See advertisement, inside first cover.

PAPER IMITATION OF STAINED GLASS steadily wins its way to higher favor as people learn to follow directions how to put it on, especially for ornamenting plain windows already in. Cathedral or stained glass is generally preferred for new churches, especially where generous expenditure can be afforded; but where economy is a prime consideration the less expensive article is accepted with great satisfaction, if directions are carefully followed. We have no hesitation in saying to all concerned, Take down your old faded shades and rattling blinds, wash your window glass clean and put on this paper imitation, and see how much better your old church will look.

The summer is the best time. Do it now—See advertisement. Address B. D. PRICE & Co., 1026 Arch Street, Philadelphia, Pa.

How to Do It.—A pastor of the New York Conference writes:

I preached on Church Extension May 15; text, Isaiah 35. 1. I had carefully read *Our Country*, by Josiah Strong, and the reports for your society in the MANUAL, and could not help being enthusiastic. I shall be able to report as much for this charge this year as it has given for seven years together in the past. If *Our Country* could be placed in the hands of every minister of our Church, and he be instructed to preach on Church Extension when he had carefully read it, you would get half a million a year, for Church Extension, by collections only. Is there no way by which to put this valuable book in the hands of each one of our 12,800 pastors? Let them take the price, 25 cts., out of their collection if they could not pay for it themselves. You can count on me to do all that is possible for your cause.

We would gladly furnish a copy of *Our Country* to every pastor who would follow the example of this brother and read it, and the Church Extension department of our MANUAL, and then preach on Church Extension with the enthusiasm that such a course would inspire. Surely, there is no pastor that does not love his country and his Church well enough to pay 25 cents for such a book and use the information obtained to the best advantage, for both country and Church, by taking a good Church Extension collection.

REPORT OF PROGRESS AND CONDITION JUNE 1, 1887.

AT THE BEGINNING of the present fiscal year, November 1, 1886, the situation was as follows:

IN THE GENERAL FUND.

A balance of.....	\$39,965 08
Our receipts for this fund to May 31, 1887—seven months —have been.....	63,262 00
Making available for donations to churches, etc.	<u>\$103,227 08</u>
Our disbursements on account of this fund have been....	74,253 68
Leaving balance in General Fund June 1, 1887.....	<u>\$28,973 40</u>

IN THE LOAN FUND.

A balance of.....	\$5,761 23
Our receipts for this fund have been:	
By additions to the fund	\$23,909 59
By loans returned.....	35,072 13
	<u>\$58,981 72</u>
Giving for loans to churches.	\$64,742 95
Our loans to churches for the period have been.....	50,825 00
Leaving balance in Loan Fund June 1, 1887.....	<u>\$13,917 95</u>

During these seven months we have aided by donations and loans 238 churches.

JUNE 1, 1887, we have remaining on file grants to 222 churches, payable on compliance with certain specified conditions required of each:

Donations of.....	\$34,500 00
Loans of.....	37,250 00
	<u>\$71,750 00</u>

We have also on file applications, not yet considered, from 143 churches, asking:

Donations of.....	\$32,804 75
Loans of.....	30,200 00
	<u>\$63,004 75</u>

Requiring to meet the present demand.....	\$134,754 75
Or the balance in General Fund.....	\$28,973 40
Additional receipts for the General Fund of...	38,331 35
	<u>\$67,304 75</u>
Also the balance in our Loan Fund.....	\$13,917 95
Additional receipts for the Loan Fund of....	53,532 05
	<u>67,450 00</u>
	<u>\$134,754 75</u>

CHURCH EXTENSION AND CHURCH BENEVOLENCE.

The article by Professor Little in the first part of this number of the *MANUAL* opens a discussion, with characteristic thoughtfulness, of a subject that should receive the most earnest attention of the Church. All will accept the maxim that "the whole is greater than any of its parts." In anything complex the perfection of the whole depends upon the proper relation of the various parts. "The unity of our benevolent enterprises" suggests the harmony and proper adjustment of the relations of each part with every other. As a section of this study we invite attention to the position of Church Extension in its relations to other parts of our benevolent work.

The history of the Metropolitan Chapel Building Fund of the Wesleyans in London is very remarkable and, in this connection, suggestive. When, in 1861, Rev. William Arthur inaugurated this important work he encountered many misgivings among those whose co-operation was essential to his success. When trying to interest them they shook their heads and said: "This movement will interfere with our missionary work. It will not be wise to turn aside the benevolence of our people from foreign missionary fields and put it into brick and mortar at home, leaving the heathen to perish." Mr. Arthur's reply shows that he was looking farther into the future than his friends, and was planning more wisely than they. He said in substance: "To build chapels in London will not hinder, but help, our missionary work, and I venture to predict that the money which we will put into chapel-building in the City of London will be worth more to the foreign missionary work than if the same amount were invested in the highest interest-bearing securities, and the interest added to our missionary collections."

About a quarter of a century has passed since that time, and we now find in the *Methodist Times*, of London, an incisive review of Methodist history in that city. Acknowledging indebtedness to the *British Weekly* for a recent religious census taken at great labor and expense, the *Times* says:

There is nothing in these returns to discourage us; but they ought to crush all conceit, laziness and self-satisfaction. The position of Methodism in London is not satisfactory. The case has been wittily and epigram-

matically summed up by one of our ablest ministers, in the statement that "we are, in the provinces a good second, but in London a bad fourth." That is to say, in the provinces we rank next to the Church of England, but in London we are outstripped unmistakably by the Congregationalists and the Baptists.

Why is it that Methodism has never been properly represented in London?

There are conspicuous historical explanations of that fact. London Methodism has received two knock-down blows—one at the death of John Wesley, the other during the terrible agitation in 1849. When Wesley died an immense proportion of the London Methodists forsook Methodism and returned to the Established Church. London Methodism, which had never flourished like the vigorous Methodism of the north, shrank into a very feeble thing. Its leaders then made the great mistake of erecting two or three gigantic chapels without paying for them. Greatly reduced numbers and greatly increased chapel debts nearly killed London Methodism. But in spite of these calamities it was slowly growing when a second knock-down blow brought it to the very gates of death. The agitation which shattered and enfeebled Methodism in every part of the country fell with terrific effect upon London. City Road, Spitalfields, Southwark, Great Queen Street and Hinde Street received a blow from which they have never recovered,

It was not the removal of families to the suburbs that emptied those ancient centers of Methodism. It was the appalling quarrel, which cost us in the country at large 100,000 members, and arrested our progress for a quarter of a century. The effects of that fratricidal strife in London Methodism are vividly exhibited in the statistics recently issued by Mr. Bush. In 1846 we had 26,183 members in the London District. Then we began to quarrel with one another, and the membership fell, and fell, and fell, until in 1855 it actually sank as low as 17,055. All this time the population was rapidly increasing. In 1855 the tide turned, and our numbers crept up again. But they did not reach the level of 1846 until 1869. We hope and believe that such suicidal strife has now become morally impossible. We are entering upon the blessed era of peace and reconciliation. But the calamities to which we have referred almost killed London Methodism; and *as recently as 1860 it seemed not impossible that the light which Wesley kindled might actually go out in the metropolis. But at that dark hour William Arthur kindled a flame which already sheds a brighter radiance than London Methodism ever shed before.*

Modern Methodism was born in 1861, at the establishment of the Metropolitan Chapel Building Fund. The Methodism which now lives and toils in London is only 25 years of age. Then, for the first time, Methodism really began to understand the problem of London and to grapple with it. Since 1861 we have advanced with rapid strides. Sixty-nine large chapels have been erected, at an aggregate cost of £600,000. No other Church has made the same relative advance; neither have we ourselves

done as well in any other part of the country. Some of our new chapels are badly attended at present. But that is because we have deliberately built large sanctuaries in growing suburbs, that we may be ready for the people as they come. We build by faith, and our faith is being more and more amply rewarded. Our only serious difficulties are in inner London, and in the old chapels which have come down to us from the sad and troublous periods on the other side of 1861. But the success of Mr. Thompson at St. George's proves that any chapel can be filled as soon as we think the salvation of the thousands who surround it is of more importance than the preferences and prejudices of the handful of excellent saints who happen to be in possession of the deserted building.

When Mr. Arthur visited this country as fraternal messenger to the General Conference of 1880 he gave some account of the progress and results, up to that time, of the chapel-building enterprise in London. He said: "In 1861 we had in Methodist chapels in the City of London 30,000 sittings. Now we have 100,000, and my prediction as to the effect of this work upon missionary contributions fell far below the reality. From the new chapels that have been erected our missionary treasury is receiving every year many times more than it would have received if the amount invested by the committee in chapel building had been put into the highest interest-bearing securities and the proceeds put into our missionary treasury; every year we are adding to the number of these chapels, and every year they are adding to our resources for missionary work."

When our Baptist brethren established, under the direction of the American Baptist Home Mission Society, a church building fund for the aid of Baptist churches in this country, one of their oldest missionaries to Burmah contributed \$2,000, and accompanied his remittance of the first thousand dollars with this suggestive statement: "I fully believe that \$1,000 so expended in America at the present time will be four times as useful as it would be if expended on heathen ground. The little churches among the heathen will hereafter reap the benefit as well as those for whom it is more directly given." This is sound practical wisdom. While extending our missionary work into all fields we must not forget to plant the seed, in our own American soil, from which more abundant harvests for all forms of benevolent work are to be gathered in the future.

This is not putting one cause in competition with another. It is not suggesting to any one to take less interest in one department in order to take larger interest in another. This Baptist missionary gave up country and friends to devote his life to foreign missionary work, but his vision was clear enough to discern in his native land the sources of supply, and to see that great enlargement would be needed in years to come.

We are but repeating in this country the experience of our Wesleyan brethren in England. There were many in 1864 who had misgivings about the results to our missionary work of the organization of the work of Church Extension. Their fears have proved groundless. The 6,000 churches that have been built or strengthened through our Board of Church Extension are already contributing at least ten per cent.—probably more—of the amount we are getting for missionary work.

It is this great success of our Church Extension work that has made the call for “a million for missions by collections only” a possible achievement. Nor should we forget the important relations which this work sustains to every part of our church work in the several localities where these churches stand as well as in the more successful prosecution of every department of our general benevolent work. Do we need a million for missions? We shall need two millions soon, and for everything else in that proportion; so let us plant wisely in the rich soil of our growing country, in this the springtime of our history. LET US PLANT CHURCHES HERE AND REAP THE SALVATION OF ALL LANDS.

A CHURCH EXTENSION CIRCUIT WITH PRESIDING ELDER COLLEAGUES.

This is a new movement in Methodism. It is so well stated by Rev. A. P. George in the *Central Christian Advocate* of May 18, and presents so clearly the wants of a great and important field, and the earnest efforts being made to meet them by the brethren on the ground, that we transfer it entire to these pages. These efforts deserve success and all the help needed to secure it.

The meeting of the Board of Church Extension of the South-west Kansas Conference revealed some unwelcome as well as some important facts

The demands upon us for Church Extension are far in advance of our most sanguine expectations from the Parent Board. The overdrawn accounts have not been balanced, the subscription taken at Conference not being paid or even due. Notwithstanding, forty applications, all most urgent, were presented for recommendation. Not one of these could be refused, and not one was rejected. But from whence is the money to come? Before we answer the question let us look about us. Have we done our best? exhausted our own resources? Have we made a full one hundred per cent. as a sacrifice in this line? For fear we had not, the Conference Board requested the presiding elders to go in a body and personally present this cause, hold public meetings, and take frontier church subscriptions of \$250 each.

Forty applications, aggregating \$20,000, and no money! For any one of the church enterprises represented by these applications to fail means loss, disaster, and almost disgrace. They must be built. The demand is upon us. The churches are needed. In most instances they are the only church enterprise in the place, sometimes the only move for a place of worship in the county. The people are here, they have come into this section by the thousand. Sometimes we wonder if there is any one left in Indiana and Illinois. In coming to South-west Kansas they have left home, church and friends to make a new home, build a new church and form new friends in the new west. These people are poor. This is the reason they are here. Their houses and stables are to be built out of the yet unturned sod, and a sod crop, which will be exceedingly light at best, is all that can be raised this year. In the meantime the family wants must be supplied and the stock cared for, though there is little or no production. These prairies in time will be well-tilled, abundantly-producing farms, well representing a home of plenty and families who will contribute largely to the demands of the Church. But what about the present? The people are here, and already hungering for the Gospel. The children have come in a multitude. The preachers are here in the field. Where will we go to find a place not pre-empted by Methodism? The only preaching place, in many localities, is the "sod-house," the "dug out," or the "claim shanty" of the new comer. Stores and stables, hotel sitting or dining rooms and a low loft are often used. The old settlers, cowboys and prairie rangers are all gone. The cattle ranches are no longer vast tracts of untilled land, but the beginning of farms and Kansas homes. Shall the people go unfed? The pastor might distribute, as indeed he does, the bread of life to these claim homes and carry the Gospel news to the people on each quarter section. Is this practical? Just as much so as doing away with city churches and taking the services into the parlor, the cellar and the garret. These forty churches must be built. We must help. No aid means no church. Two hundred and fifty dollars as a gift and as much more as a loan to each will give us one hundred new churches in Western Kansas this year. The railroads are pushing with great rapidity through our borders. They bring additional immigration and much wickedness. The Gospel must meet this tide to

save the people, the Church, the State, and the nation. How shall we do it?

In solving this question our first answer is, By helping ourselves. We must do our full duty. It is not enough for presiding elders to travel, plan and organize; nor for pastors to sacrifice and labor. Our subscription must head the list and our money go into the treasury. Hence the Board of Church Extension of this South-west Kansas Conference have by a unanimous and hearty vote sent out the five presiding elders to present this matter to the people. They will go in a body and make a circuit of a dozen or more appointments. Will they return from these labors with less than aid enough for fifty new churches? We wait with patience to see the result. Our faith says, as God has made an emergency at our very door the money is close at hand, and by asking we shall receive, in seeking we shall find, and in knocking the treasury will be opened to us, and God's name glorified in the efforts of his people!

The first circuit of the presiding elders of the Southwestern Kansas Conference, in the interest of Church Extension, will be as follows: May 24, Winfield; 25, Arkansas City; 26, El Dorado; 27, Peabody; June 6, Larned; 7, Halstead; 8, Newtown; 9, McPherson; 10, Marion; 12, Wichita; 13, Wellington; 14, Ambury; 15,—.

It is expected that all five of the presiding elders of the Conference will be present at each meeting. Subscriptions for the frontier church work will be taken. Neighboring pastors cordially invited. Pastors of visited churches will make all local arrangements. The Church Extension song service will be used.

THE "INDEPENDENT" ON CHURCH BUILDING.

The benevolent public has a wide range for the bestowment of its charities. No investments are safer or wiser than those made in the work of educating and evangelizing the race. Akin to the interest Christian men and women feel in reading the Acts of the Apostles ought to be the interest taken in the study of the work going vigorously forward for the moral and spiritual uplifting of men. It is inspiring to watch the movements of individuals and organizations. The results are monumental and eternal. George Whitefield is still preaching. John Knox could never die, whether God gave him Scotland or not. And it is the glory of the work of extending the kingdom of God that it depends not alone on the gifted and great. There are first-class positions for all. He who builds a house, or helps to build it, for the worship of God, may stand as high in God's esteem, may be as essential to God's plan, as the man of God who declares the messages of God to men in it. There is a line where the material and spiritual meet in building the walls of Zion. There is a point where they diverge. We do well to have an eye on both.

After this fashion we have, for years, studied the work of our church building societies of which the Congregational Church Union was the pioneer. It was not an easy enterprise to start. Good men were afraid

of it. Some opposed it. They doubted whether there was any thing like a permanent need of it. Fifty thousand dollars to aid the work of church building in the then West had already been raised. Such a fund would be like the famous "twelve-mile road west of Boston," enough for decades to come. But the society was formed. It began its work. At the end of ten years it had 352 houses of worship. The power and permanency those houses gave to the frontier missionary was altogether too marked to be mistaken. Men began to believe in the work of church building. The need of it grew increasingly imperative as the years passed. Emigration to the west outran home building there, still more church building. With every thing else to do at the start church building fell far behind. It began to be a question of housing or heathenizing among the groups that had organized themselves into churches at the front. In seemly and unseemly places they met for worship. The Head of the Church met with them and fired their hearts with zeal for him. They must have a place for the worship of God. Enterprise and energy, self-sacrifice and service, went swiftly to work. Men gave till they felt it. Women toiled with unusual implements. What more natural than for the children of New England, gone west, to work on this line? What more natural than that the old East join hands with the new West in building the very bulwarks of New England character?

Thirty-four years have passed. The work of church building has gone on until 1,562 houses of worship have come out of the small beginnings of 1853. The Congregational Union has gathered a million and a half for this work, and not less than ten millions into it. More than one third the number of churches on the roll of its denomination have been aided in building by the Congregational Union.

The year just closed, we are glad to learn, is the best, on the whole, in its entire history. Its receipts are forty per cent. in advance of the year previous; fifteen per cent. in advance of any year in the last five. It has an outlook beyond any thing in the past. Calls from all parts of the land, we are told, are literally pouring in upon it. We are not sorry to know that it has no permanent funds. It gives as fast as it gets. The annual report, an abstract of which lies before us, shows 115 buildings for church purposes to have been secured by this society during the year closing April 30, 1887; 84 of these are churches, 31 parsonages. The total receipts for the fiscal year foot up the unusual sum of \$120,597 84. Yet such is the urgency of the work of church building in the newer portions of our land that 100 more houses of worship would have been built during the year had funds been forthcoming.

To our apprehension there is no grander work for God than this. There is no possible use of consecrated funds more inviting and inspiring. Would any man or woman to whom God has given means live for decades, for a century, after leaving this world? Build a permanent structure for the worship of God. Generations to come will reap the benefit. And there is no better time to begin such work than now. A well-drawn will is a good thing; a prepaid legacy is better. We can see

what is done with our money. We may know of souls saved by this instrumentality of ours.

We most heartily commend the work of the Congregational Union, with that of all similar boards, to the generous study of persons of means. The Perpetual Loan Fund arrangement of the Union is one of the grandest plans that has yet come before the Christian public. Over and over, every five years, the money is put to use. Its work is done with scrupulous care. The percentage of loss is seldom less in the best business enterprise.

Two hundred thousand dollars, we are well persuaded, could be economically used the coming year by this one society, and we have not a shadow of doubt it will be called for.

This puts the general subject very well, and for this reason we reproduce it here. We leave our Congregational and Presbyterian brethren to settle the question of priority as to time of engaging in this branch of Christian work in this country. The Wesleyans preceded them many years in England, and although the Methodist Episcopal Church in this country began later we have already taken the lead of all the churches in Church Extension work. Under the American Congregational Union, as the result of thirty-four years' work, they have now 1,562 houses of worship; but as the result of twenty-two years we have over 6,000. Entering this field twelve years later than they, we have gathered over three million dollars—double the amount of their thirty-four years of work. For years past we have been collecting and disbursing for the aid of Methodist Churches an average of over \$200,000 per annum, and have now a permanent loan fund of \$580,000 with which we are aiding churches by temporary loans to the amount of about \$50,000 a year. The total number of churches now being aided by our Board of Church Extension will average very nearly 500 a year.

We believe in provoking to love and to good works, and so print the article of the *Independent*, and suggest that the *Independent* give its readers a similar *résumé* of the work of other churches.

FREEDMEN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: METHODIST BOOK CONCERN, 190 WEST FOURTH STREET, CINCINNATI, OHIO.

WORK: THE MENTAL AND MORAL ELEVATION OF FREEDMEN AND OTHERS IN THE SOUTH.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used:

Form of Will in giving Money.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of the State of Ohio, the sum of

and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of Ohio, the following land and premises, that is to say:

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes, without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, ETC.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

THE CORRESPONDING SECRETARY, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

ASSISTANT CORRESPONDING SECRETARY, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

TREASURER, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

ASSISTANT TREASURER, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

SUSTAIN THIS GREAT WORK.

PROF. E. L. PARKS.

THERE are important reasons why, at this time, the Freedmen's Aid Society should be sustained liberally : 1. Its present practical recognition of Christian principle should be enthusiastically supported. The Society, and through it the whole Church, has just passed through a fiery trial of faith, such as that spoken of by Peter. The Church press, fearlessly led by the brave, strong words of the *Northwestern*, voiced the better thought of her masses. In response to the quickened conscience of the Church the Society has maintained its record of "never sounding a retreat and never taking a backward step." Its decision not to exclude any person from its schools on account of color shows the high-water mark of Christian thought in recognition of Christ's doctrine on the brotherhood of man. The conscience of the Church has loudly proclaimed this principle in the public press. Now let it also emphasize it in the contribution box. Let the whole Church show that it holds this principle as a living faith, to be proclaimed by the pulpit, the press, and the pocket-book. This is the index of the Church's decision. The great Head of the Church, the redeemed hosts of heaven, and the world await this final evidence that the great Methodist Episcopal Church really holds the teachings of Christ as to the common brotherhood of man. If the gifts of the Freedmen's Aid Society fall off it will give reason to believe that the Church as a whole does not sustain the action of the managers of the Society. If the gifts are greatly increased it will be the most emphatic affirmation of the Church's faith in the principle for which the Society has taken such a firm Christian stand, doubtless at the cost of the support of some.

2. The past outlay calls for present support. The recent Nineteenth Annual Report of the Society shows twelve chartered institutions, 23 normal schools and seminaries, 180 teachers, and 6,043 students during the past year. It is a wonderful evidence of Christian vitality that this enormous work is chiefly sustained by the voluntary offerings of one branch of the Christian Church, and that, too, when it is only

one of many lines of its great benevolent work. Still the Church does only a small part of what it could do if all its members shared in full measure this Christian vitality ; but all these institutions and all this goodly company of teachers must have support. Even with the spirit of sacrifice for the work which actuates them, first-class workers cannot be kept, and those institutions built up by the cumulative power of consecutive work through the year, unless a fair remuneration be given them. Many of these institutions, though doing a grand work, are much limited in their influence by lack of funds. The teachers are over-worked and receive but small salaries. The work of the Society in the past has been largely the founding of institutions. Her funds have been in great measure used in the purchasing of sites and in the erection of principal buildings. The development of these institutions is the work now before her. Many lines of work, such as the industrial, have been but fairly begun. The industrial is only one of many forms of work in the schools in which a few extra thousand dollars annually for the next few years will tell most powerfully for good. The money spent now will secure much larger proportional direct results than what has been expended. The writer on his first visit to a thriving county seat in Iowa was shown a large, strong stone foundation which had evidently stood for several years waiting for the superstructure. It was the foundation of a commodious and handsome church edifice, planned by the Methodist Society of the town, but for some reason they had never completed the work. It was a by-word in the town of Methodist folly, and the Methodist Society had been, during all these years, the butt of ridicule, till it had nearly lost its self-respect as well as its vitality. These great institutions, wisely located and planted in the great centers of the south, will be a similar evidence of folly and weakness, and a similar reproach to Methodism and the Church of Christ, unless we build upon the goodly foundation which the Society has already laid.

3. The direct results of the past work warrant this support. Although the work was among a people who had just emerged from slavery, and consisted at first as much in begetting a desire for education as in instruction, which had to begin with

the rudiments, the results of the nineteen years of effort have been marvelous. More than 100,000 pupils have been taught in the schools of the Society ; nearly 1,000,000 of the children of the south have been taught by our teachers and their pupils ; it has been fully demonstrated that the negro is capable of the highest culture and intellectual development (there is full proof of this to-day before my own eyes in the Gammon School of Theology). A great and ever-growing desire for education has been begotten in a large number of the colored race ; a high ideal of true culture has been given them ; education among all classes in the south has been greatly stimulated ; the planting of churches and conferences all through this region, to be great sources of evangelical influence through all the future, has been made possible and greatly aided. Indirectly much has been accomplished toward securing social order, allaying race prejudice, suppressing intemperance, and laying the foundation for other moral reforms. What more could be asked ? Do not these results warrant continued effort, greater sacrifices, and more liberal offerings ?

4. The present is a pivotal period for all the future of the south. The colored race is just fairly opening its eyes to the possibilities of its future and to a need of Christian education. The whites are giving evidence that they are outgrowing the narrow prejudices of the past. They are considering the negro and thinking that he may have latent resources as a factor in society. They are using him in the temperance reform. They are inviting northern capital and capitalists, who are coming and transforming the face of the land, revealing the varied resources and untold possibilities of the future. In short, it is a great formative period throughout the whole south. Whether for more than a hundred years to come she is to be largely Romanist or Protestant, controlled by race hate or by the golden rule, infidel or Christian, will largely be determined by the next ten years, and every day counts.

Throughout the whole world, Methodism, especially during the last few decades, has been laying great institutions, foundations for far-reaching power for the elevation and the evangelization of the race, the magnitude of whose influence only

future ages will reveal. Some of the most important of these are those of the great chain of sister institutions with which, through her Freedmen's Aid Society, she has threaded the south. Especially if liberally supported, well-manned, and wisely managed now, they will have a most powerful influence upon the millions of the colored race in America, upon this nation, the Church, and the world. May every pastor and every layman do his utmost to swell the collection of this year.

THE SCHOOL YEAR.

This has just closed. The examinations furnish proof of thorough training by the teachers and earnest application and study by the pupils. This year has surpassed any other in the history of our schools in the progress made by the students in intellectual and moral culture. In nearly every one of our institutions we have had a glorious revival of religion, and the pupils have with few exceptions participated in the glorious results. Many will enter the various fields of usefulness in the Church as the fruit of this year's revival. We have graduated a larger number of good teachers and preachers this year than in any one before, and these are in advance of any preceding classes in ability to think and speak and influence the people for good. The demand for first-class preachers, men of faith and eminent piety, is reaching the ears of those having the charge of our schools, and the presidents are doing what they can to send forth well-trained, pious ministers to preach Christ and save the people.

ENDOWMENT.

Our institutions need endowment. Those whom God calls to preach and bless mankind do not often come from palaces of luxury and wealth. Our candidates for usefulness among this people come in poverty and want from plantations and cabins, and must have help in preparing themselves to instruct their people, or abandon in despair the prosecution of their studies and the work of the ministry.

A professorship may be endowed for \$20,000 or \$15,000 in any of our firmly established institutions, which, like a never-failing spring, will prove a valuable source of power, and will

aid in annually sending forth intelligent graduates to occupy the pulpits and instruct the schools. It is vastly better to endow a professorship during the donor's life than to wait till death and trust to all the contingencies connected with a bequest.

No one can perform a nobler act of charity than to donate a few thousand dollars for an endowment in a college ; and to do this for the ignorant millions in the south, and offer its advantages to all, irrespective of race, color, or previous condition, is an act that would be doubly dear to Christ, in view of the breadth of this charity, the number to be benefited, the ignorance to be removed, and the wretchedness to be relieved. The south opens the most inviting field where benevolent philanthropists and Christians may endow institutions already in existence.

TWENTY THOUSAND DOLLAR BEQUEST.

The Freedmen's Aid Society has received in cash \$20,000 from the Woodward Estate. Mr. Woodward was a resident of Cazenovia, New York, who at his death several years ago made his wife residuary legatee, and she, dying a few years later, bequeathed the Society \$1,000, which was duly paid. She also made the Society her residuary legatee, by which the \$20,000 came. Here is an illustration of a pious and godly woman remembering our work among God's poor. It will be well for our pastors every-where, in mentioning this cause to their people, to urge that it be remembered in their wills.

THANK GOD !

The Conference collections for the financial year ending July 1 show *an increase* of \$16,536. In view of all the circumstances this is a very encouraging showing, and indicates the strong hold the work of the Freedmen's Aid Society has upon the Church. We cannot at this writing give the receipts outside of Conference collections for the year.

Still this increase is small when the great demands of the work are considered. We plead with every pastor to raise *at least* his apportionment, and then let the people do as much more as their hearts prompt.

HELPING THEMSELVES.

A large proportion of the seven thousand students in our schools in the south are there through their own personal efforts. They come and stay as long as their money holds out and then are off to make more and return again. Such students yield a larger per cent. of successful men than any any other class.

A teacher says of one of this class: "One young man who came the 1st of January has prepared daily and recited perfectly two different lessons in several of his studies. He left to-day to work to make money. His last words were, 'Don't forget to pray for me. I am going away to work, and if I live and succeed in my work will be back in September, to remain the whole year.'"

The continued poverty of the masses of the colored people in the south is a great hinderance in securing their education. One teacher writes: "The people here have quite a hard time educating their children, owing to the very low wages they receive for their work. They are not able to buy books for their children. However, we will do the best we can, God helping us."

BOARD OF EDUCATION.

DEATH OF HON. O. HOYT.

A GREAT loss befell this Board in the death of Hon. O. Hoyt, its Treasurer.

Mr. Hoyt was a man of the highest standing in business circles. His personal qualities secured for him universal admiration and esteem. He was also a man of broad Christian philanthropy and was actively engaged in many of the great benevolent agencies of the present period. But in none of them will his influence be cherished with more precious memories than in that represented by this Board. He was a member of the Centenary Committee of 1866-'67 which initiated the Children's Day movement. As a Sunday-school superintendent, he not only appreciated that movement, but influenced it favorably by his continuous example. At the organization of the Board of Education, following the General Conference of 1868, he became its Treasurer, in which office he rendered invaluable service till the time of his death.

COMMEMORATIVE ACTION

was taken on the 31st of May in the following terms:

It is with a painful sense of bereavement that the Board of Education assembles in special session for the purpose of filling the vacancy occasioned by the decease, on May 5, of the Hon. Oliver Hoyt, who had served as Treasurer of the Board from the date of its organization in 1869. Born of Methodist parentage, our brother was converted in early life, and for a half a century, as a member of the Church of Christ, he walked before his fellow-men with clean hands and a pure heart. Diligent in business, fervent in spirit, he was greatly prospered, and habitually recognized the hand of God in his success. Deeply interested in all departments of Christian work, he was especially impressed with the vast importance of Christian education. Generous gifts in his lifetime, supplemented by generous legacies at his death, proved his active sympathy with leading educational enterprises of the Church; but these pecuniary offerings, princely as they were, perhaps were of less real value to the cause of Christian education than his tireless and long-continued devotion to the

duties which devolved upon him as an officer of this Board. His sagacity in financial affairs, his constancy in effort, his unswerving fidelity, and his Christian courtesy combined to make him a model treasurer of a benevolent organization. It is hereby directed that in grateful recognition of his character, and of his services, this brief but sincere tribute be placed upon the minutes of the Board, and that a copy of the same be forwarded to the family of Brother Hoyt.

Mr. Joseph S. Stout was elected to be the Treasurer of the Board in the stead of Mr. Hoyt.

SPECIMEN ECHOES OF CHILDREN'S DAY OF 1887.

Again the echoes of Children's Day are ringing around the world. We can only command space for the following specimens :

INDIA.

April 26, 1887.

Just a card to report my Children's Day at Lucknow English Church. Dr. Abel Stevens was with us and gave an address. There were singing and recitations by the children. The collection was 150 rupees. We had a crowded house.

W. R. CLANCY.

MASSACHUSETTS.

BOSTON.

We had a delightful time on Children's Day. Our church was never more handsomely decorated, and yet the decorations did not cost us a cent. The wild flowers were gathered by the children, and the potted plants were loaned by members of the church. In the morning I preached upon "The Church and Higher Education," and in the evening we used the programme prepared by your society. The audiences were large, and all enjoyed the day greatly. Our collections for your fund amounted to \$37, the largest this church ever gave.

W. N. BRODBECK.

CONNECTICUT.

FIRST CHURCH, HARTFORD.

It always rewards us well to give good heed to Children's Day. The morning affords a very natural opportunity for presenting the educational work of the Church—a work of whose real magnitude by far too many in the Church have no adequate conception. On Children's Day we ought to give this subject a full and enthusiastic presentation. It will always do good. Light is both welcome and stimulating. But this is not the sole benefit of the day. The services of the children, if they have been well trained for the occasion, are always interesting, and never fail to call out a good audience. Many of the parents of the children are, by

these services, introduced to the church for the first time. And this only enlarges the influence of both school and church in the community. But, best of all, if the substance of the exercises is well chosen many important truths are distilled into the minds of the children, especially truths respecting the work of Christian education in *our* Church and the education of young men for places of trust and usefulness. Let all our churches annually hail the advent of Children's Day. It should be made to fill the coffers of the Educational Society.

GEORGE VAN ALSTYNE.

VERMONT.

CABOT.

Our Children's Day was a grand success in every point of view. More and more is this day being appreciated. Praise the Lord!

JAMES E. KNAPP.

NEW YORK.

ANDES, DELAWARE Co.

Children's Day is indeed "the Red-Letter day of the year." Floral decorations in abundance, canary birds, whole seats packed with children, adults crowding every available inch of spare room, beautiful singing, all done by children, inspiring recitations, responsive readings, like the measured tramp of an army, a smiling audience, Sunday-school and Church lifted above their ordinary level and flushed with success! What a day among the ordinary festal days of the year, like Moses among contemporary Hebrew leaders, like Solomon among the other kings of Israel. Unto what will it grow? God knows.

JOHN MCCONNELL.

HIGHLAND.

Children's Day a magnificent success. Perfect weather, beautiful exercises, excellent speaking and singing, a crowded house—all these led to a good collection, doubling that of last year.

W. S. WINANS, JR.

NEW JERSEY.

DUDLEY.

That of this year can safely be called our very best Children's Day. The programme prepared by the Board of Education was used. Our people are intensely loyal to the Church, and do not forget that the principal object of Children's Day is to raise money for the Children's Educational Fund.

WM. S. ZELLEY.

MARYLAND.

EASTON.

It gives me pleasure to inclose so much for Children's Fund, \$25, against \$5 last year to all educational purposes. I am deeply interested in your work, and shall do every thing in my power to help you wherever I am placed. Children's Day has become the day of all the year with me. I do not mean by this that I give it undue prominence, but aim to make it what it is called—Children's Day.

W. W. W. WILSON.

OHIO.

MIDDLEPOINT.

I herewith hand you the first Children's Day report. The children and parents were alike delighted with the exercises, and the collection is the best I have ever taken, all things considered, and every body is ready to favor and help on another Children's Day. I find that where pastors talk these things up the people hear them gladly and help them.

REUBEN RAUCH.

CHESTER HILL.

I am glad *that the places that have never observed Children's Day are becoming fewer every year.* Our people, young and old, were delighted with the services yesterday.

A. J. HAWK.

KENTUCKY.

BELLEVUE.

I herewith send you our Children's Day collection. Songs, readings, recitations and addresses, were the order of the day—all bearing upon the subject of education. We held three services, all of which were crowded. The day was delightful and the opportunity most excellent for emphasizing the educational work of the Church. The public appreciates our "Children's Day" idea. The future Church and State will certainly greatly be benefited thereby.

S. G. POLLARD.

MICHIGAN.

CLARKSTON.

Used "Pathways of Truth"—children delighted and enthusiastic—house crowded and every body pleased. Collection nearly 100 per cent. in advance of last year.

"Children's Day" is increasing in interest and enthusiasm, and must benefit the cause of Christian education and promote the piety of the children and the Church.

H. W. HICKS.

ILLINOIS.

EDEN.

We used Children's Day programme as prepared and issued by your office, and did it with, as I believe, both profit and success. To say that it was a success is simply to state a fact.

Our children are getting more and more in hearty sympathy with the day. It is one of the most effectual connectional educators for our children and young people now in our Methodist field. It is truly refreshing to see the fair overflow of interest manifested by the little ones, as well as the bigger ones, when the matter is fully and fairly put before them. May the Lord continue to prosper such a worthy cause. I never suffer any thing to come in to divide or divert this cause in any way wherever I have charge. I think it wrong and unjust to do so. No, every penny is consecrated to the one cause, and no mention is made of any other. By

the way, I used your admirable annual report in the pulpit on that day, reading several items, and found it a valuable aid in securing the results obtained.

J. A. WINDSOR.

NASHVILLE.

Children's Day in our church was a grand success. In the morning every pew and chair was occupied, and at the evening service the church was crowded almost to suffocation, crowds going away unable to find even standing room. It pays the Church, the Sunday-school and the homes to take interest and prepare for these occasions provided the religious idea is kept prominent. To use a western phrase, it keeps our school on a continuous "*boom*."

FREDERICK L. THOMSON.

MINNESOTA.

MOORHEAD.

From the Valley of the Red River of the North we send a Children's Day greeting.

Beautiful flowers, singing birds and happy children abound in this, perhaps the most fertile valley on the continent, and Children's Day brings a rare treat to all. The entire day was given to the children. The Board of Education programme was used in the morning and a similar one arranged for the evening. We send you \$6 50 for the Children's Fund.

J. C. GULLETT.

NEBRASKA.

EDGAR.

Children's Day was observed with us yesterday, and it was a joyous occasion. The church was unusually beautiful in point of decorations, and was filled to overflowing with those who came to witness the festivities.

The school was on dress parade, in full uniform of button-hole bouquets and white satin badges with the imprint of "Children's Day" in sky-blue letters upon them.

The collection was good; but, best of all, two from the school united with the church, while other children were presented for baptism. This is a great day, and we make much of it.

J. R. WOODCOCK.

ARKANSAS.

EUREKA SPRINGS.

Children's Day, as observed by the Methodist Episcopal Church, was celebrated by the congregation of that church in a very interesting manner yesterday. The church was beautifully and artistically decorated with flowers, evergreens, mottoes, etc., and the services conducted by the pastor, Dr. Le Roy Bates, were very impressive and touching. There were nine additions to the membership of the church yesterday, two by baptism and seven admitted to full connection.

RETIREMENT OF DR. KIDDER.

The Church will learn with great regret that Dr. Kidder, Corresponding Secretary of the Board of Education, has been compelled by ill health to resign the position in which he has been so singularly efficient. No one can know, without a minute examination of the books and papers of his office, how great and exact a work he has done. He brought to his task a genius for detail, unflagging industry, broad and enthusiastic sympathy for his work, sleepless vigilance toward the trust committed to him, and equally alert watchfulness of all the worthy cases claiming the aid of the Board. Intrusted with the distribution of \$30,000 per annum to students in our institutions throughout the world, he was under the necessity of inventing a system of accounts which should protect the Church and individuals as well as exhibit the relation of the aid rendered through the many institutions under our care. He also had to prepare circulars of information which would answer inquiries with economy of time and money, and act as a constant stimulus for the services and collections of Children's Day. The growth of the collections, the increasing enthusiasm with which Children's Day is observed, and the general success of the work of the Board are very largely due to him.

After fifty years of influential service for God and the Church, as pastor, professor, and secretary, illness compels him to ask that another take the work so dear to his heart, on which he has expended his ripest wisdom and maturest strength. The example of scrupulous integrity which he has shown in all his trusts is no more than would be expected of so upright a man and so ripe a Christian. The Church will follow him in his retirement with its sympathy and prayers. The hundreds of young men and women to whom through the beneficence of the Church he has rendered timely aid will hear the announcement of his ill health with profound regret.

As this illness has affected him during the last three months he has not been able to supervise the matter for this department of the *MANUAL*. The undersigned, appointed by the Board to act as Corresponding Secretary from July 1, 1887, to the meeting of the Board in November, 1887, has come into possession of the documents too late to meet the requirements of this department in this number.

All correspondence relating to the work of the Board between the dates given above will be addressed to the undersigned at 805 Broadway, N. Y.

D. A. GOODSSELL, *Acting Secretary.*

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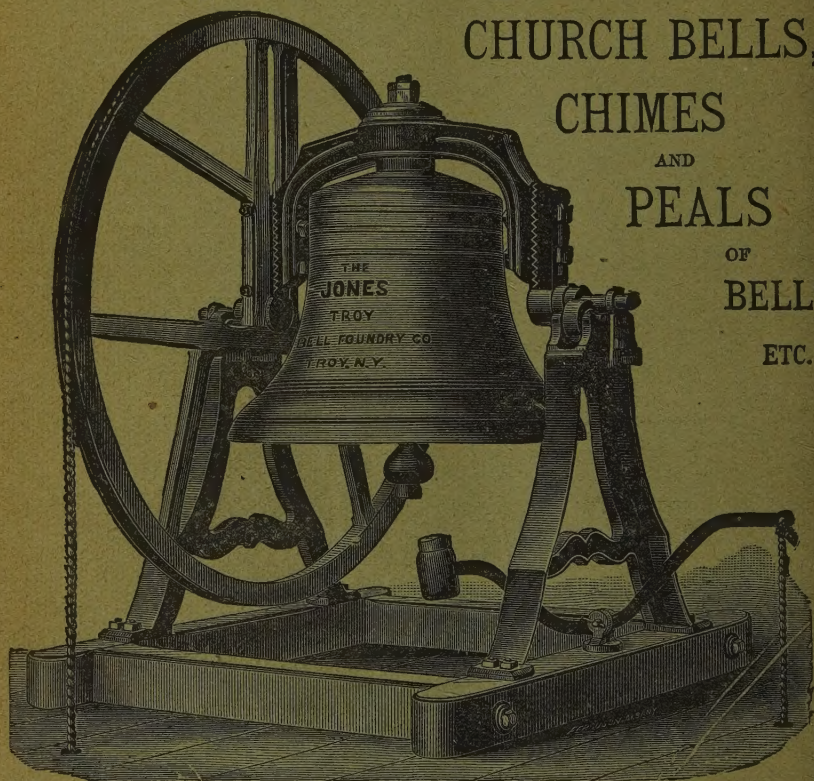
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